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THE TOURIST

No. 28 November 1917



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THE TOURIST No. 28

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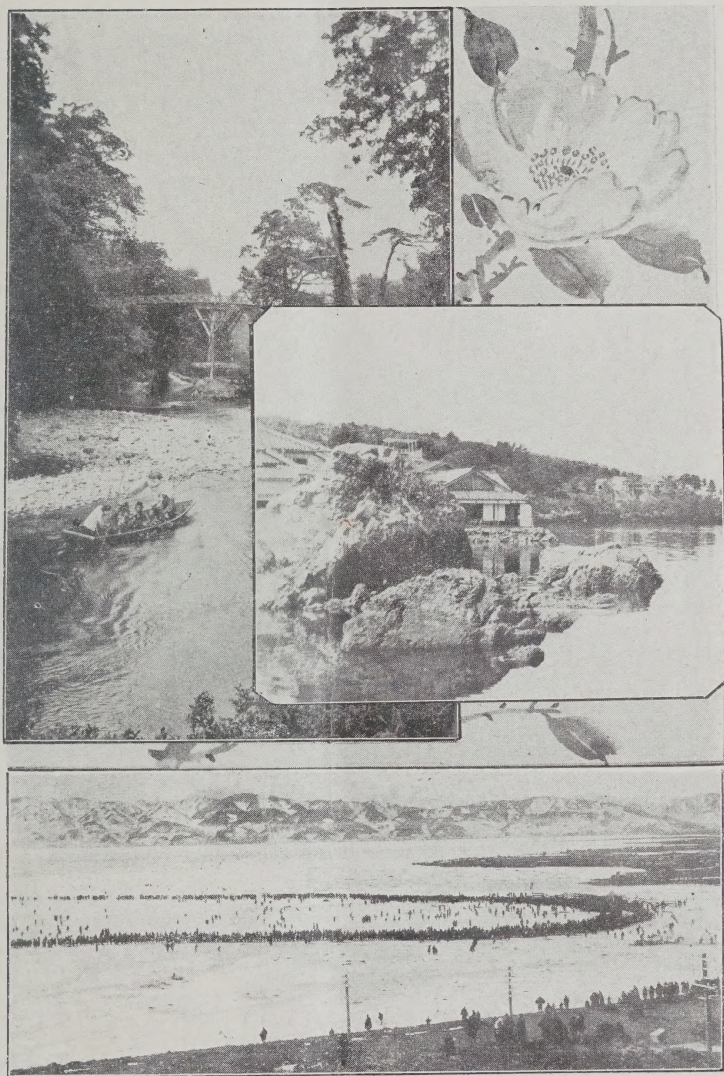
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The Japan Times.



Near Kurodani Bridge, Yamanaka Spa

A Scene near the Pier, Wakura Spa

A Big Skating Match on Lake Suwa

THE TOURIST

A MAGAZINE DEVOTED TO THE INTERESTS OF FOREIGN TOURISTS

Vol. 5 No. 28

Japanese Paintings



Hawk on Snow-covered Tree By Gyosai (1631-1689)

The Tourist is published once in two months by the Japan Tourist Bureau and distributed free among people interested in Japanese travel.

All communications to the Editor should be addressed to the Japan Tourist Bureau, Tokyo Station, Tokyo.

HOW I TROD THE BEATEN TRACK IN JAPAN

(Continued)

BY EXPERIMENTALIST

V



Entrance to Kunōsan

Leaving the city early in rikishas, we sped through pleasant country lanes, with the sea close on our right and the whole countryside warmed and brightened by the winter sun. After two hours of pleasant progress we reached the base of Mt. Kunō, and, ascending the hill, entered the precincts of the temple which crowns its summit. The view is very fine, taking in sea and coast-line for many miles.

The typical temple gardens on the peak itself are possessed of much charm, and one's appreciation is much enhanced by the crisp and bracing air, blowing clean and fresh from the ocean. The temple resembles those at Nikko, and is equally resplendent with carving, gilding, and lacquer both black and red.

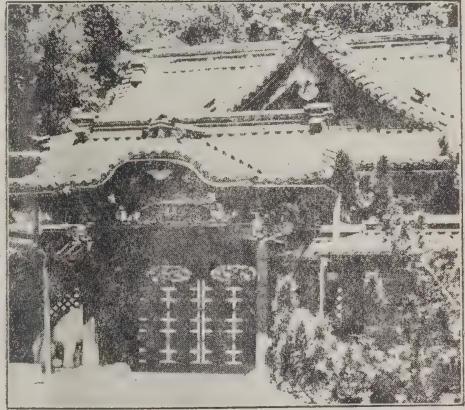
The priest who acted as our guide informed us that it was built for the purpose of a mausoleum for Iyeyasu, the first great Tokugawa Shogun; indeed his actual burial place was pointed out to me. On my expressing surprise, as I had already seen the sarcophagus containing the remains of Iyeyasu at Nikko, I was informed that the dreaded Shogun feared his place of burial might be violated by his enemies, and therefore caused two tombs to be raised, one at Nikko, and the other at Kunosan, and that it was not known definitely which one formed his last resting place.

The treasury of Kunosan is well worth a visit, containing, as it does, weapons, robes, lacquer and objects of daily use, formerly in the possession of the Tokugawa Shoguns. All are interesting for their associations,

but many, quite apart from this, are of magnificent workmanship and rare artistic merit.

In the little inn at the foot of Kunosan a fair lunch can be obtained, but the visitor must be prepared to be kept waiting for his repast an unconscionable time; impatience is of no avail. Leaving the hospitable but leisurely inn, our sturdy rikishamen pulled us through prettily wooded country, dotted here and there with prosperous farms, till presently the magnificent view of Miho-no-matsubara appeared, with Fujisan towering superbly in the distance. Ar-

rived at a little tea-house nestling amidst trees, we left our rikishas and, walking a short distance along an avenue of stunted pines, emerged on theseashore. The strand is composed of soft dark grey sand covered with pine-trees, which grow almost to the water's edge. One of the largest of these is the famous Hagaromo-no-matsu—the pine of the feathery robe—renowned in drama and in song. A



The Main Temple of Kunōsan

large stone beside the tree is engraved with a full account of the tradition.

It happened that a fairy, perceiving the beauty of Miho-no-matsubara, descended from her celestial regions, and rested on the sands to enjoy the view.

But the sun mounting high, even the heavenly one was oppressed by the summer heat, so, hanging her robe of feathers on a convenient pine-tree, she plunged into the cooling waves.

Meanwhile a young fisherman, plying his calling some miles away, was astonished by a rare and refreshing scent which greeted his nostrils. Desiring to discover the source of this delightful odour, so different from that of seaweed and fish drying in the sun to which he had been accustomed all his life, he walked along the shore in the direction from which it appeared to come. Wafted on the summer breeze, the delicious scent



Mt. Fuji viewed from Miho-no-Matsubara

became sweeter and yet more sweet, assuring him that he was nearing his goal; till to complete his astonishment, he perceived the beautiful robe of feathers swaying gently from the lowest branch of an old pine-tree. Removing it, he bore it carefully to his humble home, and, oblivious of more pressing duties, spent the rest of the day in admiring its many beauties and caressing with his hands again and again the downy softness of the delicately coloured feathers.

Towards evening, refreshed from the bath, the fairy prepared to return whence she had come, but to her dismay the pine-tree was bare. In like condition, she traced her loss to the fisherman's hut, and there besought him to give back her property. But such treasures are not to be found every day hanging from lonely trees, and the fisherman refused to part with his prize.

Then the fairy pleaded most earnestly, telling him that her parents and sisters would soon become anxious at her long absence, while without her robe she could not return to her home in the distant skies. Argument was of no avail, and the heart of man remained obdurate. Then the full significance of her loss overcoming her utterly, the fair being burst into a flood of more than mortal tears.

Of course the young man could not withstand this final appeal of the gentler sex, and—as so often happens—it was successful where all else had failed. With gentle words of comfort, he held up the coveted robe and promised to return it if she would dance for him, but once, the “dance of heaven.”



Hagoromo-no-matsu, or the Pine of the Feathery Robe

Then in the moonlight, treading lightly the silvery sand, with summer sea for background, was danced a dance that even giant Fuji had never seen—it was truly the dance of heaven.

Enraptured with the grace of his fair visitor, and dazed with the very poetry of her motion, the favoured fisherman stretched forth the feathery robe. The fairy wings—fluttering in a zephyr—bore their rightful owner, floating up a moonbeam, back to her aerial home. And the pine-tree stands to this day; I have seen it, so I know.

VI

Once more in the rikishas, we crossed the Hagoromo-bashi—the bridge of the robe of feathers—which connects the narrow spit of land called Miho-no-matsubara with the flourishing little port of Shimizu. On one side of the bridge is the bay of Shimizu, on the other an immense land-locked basin of salt water, much overgrown with reeds, and pleasant to look upon.

It was interesting to notice the quantities of posts which rise everywhere from the shallow water. These are placed there for the purpose of becoming coated with seaweed. The seaweed is collected from time to time, is dried, and then forms a very wholesome and—after becoming accustomed to it—an exceedingly palatable article of diet.

Passing through the narrow and somewhat squalid streets of Shimizu, we soon reached Ejiri station, where we bade goodbye to our willing rikishamen and returned by train to Shizuoka.

I asked my rikishaman if he was not glad to have his rikisha empty for his ten mile jaunt home after such a tiring day, but he replied that he was accustomed to the weight and balance when it was loaded, so the absence of an occupant gave him no relief whatever.

The following day we visited the Sengen Shrine just outside the town. Although it is a Shinto Shrine set apart for the worship of the Shinto Deity of Fujisan, strange to say it resembles both in architecture and decoration a Buddhist Temple. Some of the carving is interesting, and it should not be missed.

From the Sengen Shrine a short walk leads to the Rinsaiji Temple, situated on the side of a wooded hill overlooking a wide expanse of plain.

After visiting more than a hundred temples in Japan I have still to find the one, which for quiet beauty, repose, charm of interior and exterior, or for the interest of its splendid paintings and treasures, is superior to Rinsaiji.

Entering under the great Mon and passing through an outer garden, we were received at the gate of one of the temple buildings by a courteous young priest, who ushered us into a little apartment open to a tiny landscape garden, complete even to a lake some four feet in diameter.



Rinsaiji Temple

Here we were served with tea and refreshments. After a brief rest we were conducted up a short flight of steps, through apartments whose "fusuma" were magnificently painted by some of the greatest Kano artists. On the wall of one was displayed a very fine kakemono of cranes by Chinnam-pin, the famous Chinese painter who founded a school of his own at Nagasaki in the early eighteenth century. A step more, and we entered the closet but six feet square, in which the mighty Tokugawa Shogun Iyeyasu spent many years of his

boyhood. Here he was held virtually a prisoner by Yoshimoto Imagawa.

Although so small, the little room is charmingly decorated, and even here hang small kakemono of much merit. Beyond is a short corridor, where a pair of ancient Buddhist paintings depicting an immense number of incarnations of the Buddha with attendant Bhodisattvas is displayed.

These are not only interesting on account of the subject, but are fine examples of early decorative painting; the colours—especially a rich green and a deep blue—being particularly striking.

A step further and a small storeroom is reached, full of old kakemono; a veritable feast for the privileged.

Retracing our steps, we crossed a large landscape garden, very beautiful and exquisitely kept. This is the garden of the "cha-no-yu" or room for the ceremonial tea, which is attached to the temple. Entering the main building of the temple, the first thing to arrest our attention was a superb screen painted with a landscape by Kano Tannyu. This is of such surpassing excellence that it is difficult to tear oneself away from it, and we returned more than once to gaze with rapture at this gem of Kano art.

The main altar is very impressive, containing a finely executed figure of the Buddha and a boldly carved effigy of the founder of the temple. Many other treasures, too numerous to describe here, are to be seen, and one can enjoy them in a calm and leisurely way, as the visitor is treated with exceeding courtesy, is not hurried, but is permitted to linger among these things of beauty to his heart's content.



Kaizandō of Rinsaiji

VII

One bright sunny morning in the middle of February we left Shizuoka, apparently much to the regret of the yadoya people, who accompanied us to the station and anticipated all our wants in the usual thoughtful manner.

The banto gave us a letter of introduction to a yadoya in Nagoya, which was to be our next halting place. Nagoya is a very large commercial and manufacturing city, but does not contain very much to detain the ordinary tourist, although the old feudal castle surmounted by gilded dolphins is an interesting piece of architecture.

After lunching from our usual train-bentos, we arrived at Nagoya early in the afternoon and proceeded to the yadoya to which we had the letter of introduction. It was situated a good distance from the station in a side street, and, to our surprise, the exterior was most forbidding. Apparently a dirty tumbledown house on which so little care had been lavished that the paper of the front door was badly torn and dirty. We hesitated indeed to enter such an uninviting house, but feeling convinced that the people of our last yadoya would not have recommended us to any undesirable place, we took our courage in both hands—and entered.

Once inside, all was different.

We were welcomed by the proprietress, a young and comely woman, and two large handsome rooms, bright, airy and scrupulously clean, were placed at our disposal.

The whole interior of the house was exceedingly charming; it contained a pretty garden, and all the internal arrangements were excellent. The yadoya was splendidly managed by the youthful landlady herself, a banto being dispensed with. Incidentally the cuisine was all that could be desired, and the charges very moderate.

The next day we made an excursion to Seto; rather a tedious journey by light electric railway with a change of cars half way.

Seto is a village on the side of a hill, where every inhabitant is engaged in the occupation of making porcelain or pottery. Indeed so famous was Seto at one time for its porcelain that the Japanese name for porcelain is Setomono, literally 'Seto thing.'

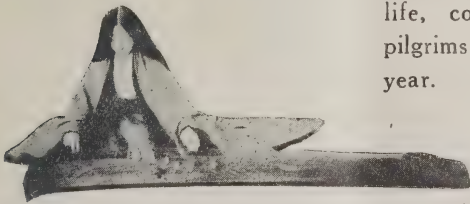
Our first visit was to the museum where specimens of the local

product are on view. Most of these are poor in quality and design, and evince a decided falling-off from the work produced in old days. Later we visited many of the kilns and watched the various processes of manufacture. First the porcelain stone is ground to powder which is afterwards mixed with water to make the clay. Subsequently it is thrown on the wheel to form the desired shapes, then fired in great earthen ovens, decorated, and again baked.

One manufacturer whose family had been potters on the same spot for a great many generations, after taking us for a tour of his works, invited us to his pretty little house. There, while entertaining us to tea and kwashi, he produced from his fireproof godown several specimens of old Setoware, some of great antiquity, and all of interest and merit. Although the modern Seto porcelain is so disappointing, some of the pottery produced is still quite good, and I managed to secure a few pieces of very small monetary value, but possessing an artistic strength and a restraint of treatment which is really attractive.

VIII

Leaving our comfortable quarters and attentive hostess at Nagoya with some regret, we proceeded to Yamada in Ise. At Ise is situated the great Shinto Shrine, the most important one in Japan, for here are the headquarters of Shintoism and the most sacred fane in the eyes of the many millions of Shintoists. Every good Japanese desires to make a pilgrimage to Ise at least once in his life, consequently the number of pilgrims is large at all seasons of the year.



*A Figure of a Mediæval Noble Woman in
the Museum at Ise*

We took up our abode at a spacious yadoya some two miles from the station, on the road leading to the Inner Shrine. This was the largest and most pretentious inn we had met with so far. It was over three hundred years old and had quite a history. Built originally for the purpose of a house of ill fame, its various owners had carried on this sorry trade until 20 years ago, when it passed into the hands of the

present proprietor, who, without making any structural alterations, converted it into a luxurious yadaya. Many were the tales we heard of its former unfortunate occupants, the famous Samurai who visited them, and the tragedies which sometimes occurred.

The building was much more stoutly constructed than most Japanese houses, the rooms large and well decorated, and one received an unusual impression of space, roominess, and solidity. A curious feature was the treatment of the passages and corridors. These were very wide and, instead of being floored with polished wood in the usual manner, were entirely covered with tatami.

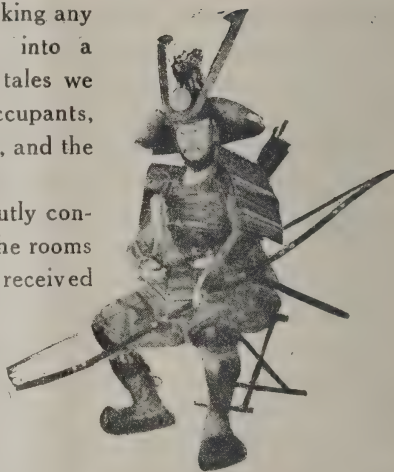


Figure of a Samurai of the Kamakura Era in the Museum at Ise

Yamada is quite off the beaten track as far as foreigners are concerned, and many interesting old Japanese customs still survive. In the yadaya the usual very deferential manner of the servants was exceeded. Whenever we walked through the inn, every one of the numerous domestics we happened to meet, immediately threw herself on her knees, placed her hands on the tatami in front of her, bowed her head till her forehead touched the ground, and remained in this position till we had passed. Even if they were carrying trays of dishes, the procedure was the same. How they failed to break the china cups and plates—which by the way were old and beautiful—I do not know. Their skill in this regard filled me with a wonder and respect which abide with me to this day.

Although electric light was in use, when it was turned out at night, lighted "andon" were brought. These are high lacquer stands supporting a sort of hexagonal paper lantern containing a metal cup filled with oil, in which a wick floats; a primitive arrangement, giving a soft, sleep-compelling glimmer.

In the evening three strolling players came to the inn and performed a "Niwaka" which most of the guests attended. It was a sort of comic recitation accompanied by singing and a little dancing; a good deal of it

was in dialect and quite beyond my comprehension. Some of the jests were translated to me, but when transformed into English, they lost most of their wit, while retaining their coarseness.

Surrounded by a multitude of pilgrims, we visited the Inner Shrine of Ise. From the foreign tourist's point of view it is terribly disappointing. As one approaches the Shrine, situated amidst magnificent groves of trees and the most solemn scenery, one's hopes rise high, but anticipations are not realized. Arrived at the gate of the shrine, all that can be seen is a white sheet, hiding whatever is sacred and beautiful within. There, without the gate, the pilgrims performed their devotions, while we regretfully turned away. Later we went to the Outer Shrine, some two miles distant, but here there was still less to see. A small gate, nothing more!

Approaching this we naturally removed our hats, out of respect for the feelings of those who held the precincts holy. Consequently I was surprised when a policeman approached and politely requested me to remove my overcoat also. It must be remembered that we were in the open air, and outside the gate, which the public is not permitted to enter. In Rome one does as the Romans do, so I complied, but it seemed a curious way of showing respect for a holy edifice.

At some distance, in a pretty park is the museum of the Shrine. This contains many objects of interest, the most conspicuous being a number of life-sized figures showing the costumes of various periods and degrees of rank. Several makimono were also on view, but I am inclined to think they were mostly copies.

Next day we travelled to the ancient city of Kyoto via Kameyama, Tsuge, and Kusetsu. The mountain scenery between Kameyama and Tsuge is magnificent. The roads looked in fine condition, winding over passes in the hills, through green valleys, and sometimes following the courses of babbling brooks or swift-moving rivers. Altogether a delightful country, which I can safely recommend to anyone contemplating a short walking tour. At Kusetsu we obtained our first glimpse of Omi, that beautiful lake we were afterwards to visit so frequently.

Another hour and we steamed into Kyoto station, feeling that our mode of travel was quite inappropriate, and that to be borne in on Kagos would have afforded a much more fitting, and certainly a more imposing, entry into the sacred city of a hundred Mikados. (To be continued.)



The Grotto of Our Lady of Lourdes at Yunokawa

A VISIT TO THE TRAPPIST MONASTERY

By a J. T. B. Man

On the 9th September, I left Ueno (Tokyo) by the 1.00 p. m. express train, and reached Aomori at 6 o'clock next morning. After taking a light breakfast at the restaurant in the station, I soon embarked on ferry-steamer for Hakodate. It was a fine vessel of about 2,500 tons, well built and equipped. At 7.25 she heaved her anchor and got up steam. The passage across the Tsugaru Strait, though a distance of only 60 miles, is sometimes extremely rough; but it was my good fortune to escape this experience, and I crossed it as pleasantly as if sitting in an arm-chair at home, the sea being as smooth as a mirror. The sight of Hakodate from the sea is extremely beautiful, with its high rugged peak rising from the sea, and houses clustering at its foot, and a number of steamers and sailing vessels anchored in the harbour. Our steamer soon reached the Railway Pier, and those passengers who were going farther north proceeded to the train waiting for them on the Pier, while I took a ramble in the city, and saw its notable sights.

In the evening, I went to Yunokawa Spa by electric tram and spent one night there. The place is becoming a very fashionable resort in

Hokkaido, and it has several well-equipped inns and tea-houses. The spring is earth-muriated common salt and sour in taste.

Next morning I started to visit the famous Trappist Monastery at Tōbetsu. At Kyu-sambashi (Old landing pier), I took a motor-boat which carried me across Hakodate Bay with other passengers who were also going to visit the monastery. It took us a little over an hour, but as we neared the shore, the sea became rough and the boat pitched and rolled in the waves, making many of us very unhappy. We were very glad when we landed at Tobetsu, a meagre fishing village with shabby houses. There seemed to have been a big haul of cuttle-fish recently, and lanes a id yards were filled with the fish spread out to dry.

We walked up the hill about a mile from the village, and soon came in sight of the monastery. A fine meadow stretches in front of the building, and herds of cattle and flocks of sheep were seen grazing quietly in the fields. The main building is a four-storied brick structure standing on the slope of a mountain and surrounded by earthen parapets. Commanding a view of the Tsugaru Strait below, its scenery is superb.

We approached an office-like building on one side of the edifice and were met by a friar. I was very much struck by his peculiar costume and manners; he was dressed in a coarse brown-coloured gown with a leather belt round his waist, and he wore large wooden clogs. Notwithstanding the hot weather, he seemed quite comfortable in his heavy clothes. We were led by him into the main building, where we inspected the chapel, the reading room, the dormitory, etc., which are all kept very clean. Another thing which astonished me was the fine collection of minerals, fossils, etc., on the fourth floor, which the superior of the monastery has zealously made during a number of years in the Hokkaido Islands and elsewhere. He seems a profound naturalist.

At noon, I was invited to partake of a lunch consisting of a big roll of wheat bread, fresh butter, fried potatoes, meat, and last of all, good wine. I told the friar that I had come from far-away Tokyo especially to visit the monastery; thereupon he insisted on my staying overnight and making a full inspection of it, an invitation which I gladly accepted. After the meal, I chatted a while with him and in the course of the conversation I gathered the following information regarding the monastery.

The monastery dates from 1896, when a number of monks hailing



The Trappist Monastery at Tobetsu

from different Trappist monasteries in Europe came to Japan in a body, and, selecting a site here, they leased about 1,100 acres of land from the Hokkaido Government. They soon set to work, clearing woods, tilling land, and raising cattle, of which they had a fine breed of Holsteins brought over from Holland. They erected the main building, working very hard and employing some outside laborers. There are at present 40 monks of different nationalities, and they possess 70 cattle, 20 horses, and 10 sheep.

Some of the monks are very young while others are very old. They dine at the same table, sleep in the same room, and make themselves, in fact, one big family. They choose their head by vote and discuss the important affairs of the monastery in common. A democratic spirit prevails here—there is no king nor prince among them; they all live in the same brotherhood. They shave their heads except for a fringe of hair round the margin, wear coarse gowns, and are never allowed to talk. The old friar and the superior alone are exceptions, it is they who talk with outsiders. On ordinary days, they rise at 2 o'clock in the morning and retire at 8 o'clock. After worship and prayer, they began to toil on some appointed work. Some go to the fields to plow, some to the cowsheds to attend the cattle, some to the creamery, and so on. They live on a vegetable diet, and never touch any meat or fish except in case of illness. Prayer, work, and meditation—these are their daily occupations.

I asked Mr. Tarcis, (for this is the name of the old friar), whether, seeing that they do not marry, it would not be against the law of nature and God to leave no posterity behind them, to which, he replied laughingly that, as there were so many persons in the world who did marry, there was no fear of the extinction of the human race. I wanted to

ask him more, but he excused himself by saying that he had some work to attend to and left me in a solitary and meditative mood.

Tranquillity prevails every-where, no sound, no noise could be heard, save the occasional lowing of cows and bleating of sheep, and I felt as if I were an inhabitant of a world better than ours.

I supped at 6 with a Canadian missionary, who had also come here to see the monastery. At 7, the bell announced the evening service, and we were escorted by Mr. Tarcis to the chapel. The hall is spacious, but there was no light visible except a small red light flickering in front of the altar. Dark figures were seen standing in rows, and now and then the sonorous voice of the superior rose in some sort of supplication and prayer was heard, and all the rest followed his example. I thought the singing of hymns accompanied by organ music very beautiful, although I did not understand single word of them, as they were in Latin. A small figure now glided out of the hall and brought in a long taper with which he lit a candle on each side of the altar. Now, I was able to discern more clearly the congregation; there were about 40 persons attending the service, all dressed in gowns with white surplices over them. The service was very grand and impressive. When it was over, the small figure ap-

proached the lights as before, and with an extinguisher on the end of a long rod put them all out except the red light, leaving the hall in semi-darkness, so we had to grope our way out of the hall and return to our rooms.



Lourdes Cave nt Tobetsu

Mr. Tarcis told me then that there would be a service at 2 o'clock in the morning, and that I might attend it if I liked; but I told him that I might not be able to rise at so early an hour. I went to bed to rest, but could not sleep for a while and lay pondering over the strange place and mysterious people.

About midnight, I was awakened suddenly by a terrible clanging of

the bell, and wondered in a dreamy way what had happened, but soon recollected that the bell was announcing the morning service, as Mr. Tarcis had informed me the previous night. I was, however, too sleepy and lazy to attend it, and allowed myself to remain in bed. Still the bell went on ringing continuously, as if the whole building had caught fire and there were going to be a conflagration. I must confess I cursed the bell inwardly and thought what unmusical sounds it gave. The sweet booming sounds of a Buddhist temple-bell are always welcome to me; they soothe and console the soul, but not these Christian church bells. Their clangings are hideous and maddening, and I wonder why Europeans, with their fine esthetic sense, evince it so little in the matter of church-bells. Be that as it may, I finally got up reluctantly and peeped out of the window and was surprised to see every window of the chapel illuminated as brightly as a shop in the Ginza of Tokyo.

After breakfast, I strolled out to the yard and went to see the creamery, where a dozen men were busily employed in making butter, condensed milk, chocolate milk, and Yogurt. I tasted every one of the products and thought them very palatable except the Yogurt, which made me sick all the morning. I then went out into the yard and saw there fine cows, horses, sheep, ducks, and chickens.

In the afternoon, I bade good-bye to Mr. Tarcis and descended the hill to catch the boat at Tobetsu, and was disappointed to find that there was none going to cross the Bay that day as the sea was very rough. I walked about four miles to Moheji along a mountain road. The only person I met on the way was a postman, who alarmed me with a piece of disquieting information, that lately travellers had been molested by the frequent appearance of bears on the road. I felt uneasy until I reached Meheji at dusk, and there I took a country omnibus to Kami-iso, proceeding thence to Hakodate by train.



The Trappistine Convent at Yunokawa

MOTORING IN JAPAN

Motoring is in great vogue in Japan and has been rapidly replacing the older modes of conveyance—in the army, in mail traffic, and in various other spheres of activity.

In country districts where railways have not yet been constructed, or in many minor towns and places of interest lying far from the railways, there motor cars are run, forming with electric cars the most convenient method of rapid transport.

As for the use of automobiles for private purposes, the number of those who use motor cars is increasing at an extraordinary rate.

With the object of promoting the development of social intercourse and acquaintance among those interested in the use of motor vehicles for pleasure, sport, pastime, or business, the Nippon Automobile Club was established some years ago, having both Japanese and foreign residents of the upper classes as its members, with Marquis S. Okuma as president. Its headquarters are at the Imperial Hotel, Tokyo (Secretary: Mr. T. Takata).

On the reverse side of this page are given the itineraries of two motor trips from Yokohama to Nikko, which are most to be recommended, especially in this season. This plan was made by the club after actual experience. It must be remembered, however, that the condition of roads, bridges, and ferries in Japan is subject to frequent and unexpected changes, owing to stress of weather and other circumstances.

YOKOHAMA-TOKYO-NIKKO

(I)

Miles.	(Time required: 6 to 8 hours)
0.0	Leave Yokohama via Kanagawa (road here usually congested by traffic) to
10.0	Kawasaki. Crossing the Tamagawa over the wooden bridge continue to
12.0	Kamata, where flower-gardens, temple of Ikegami (Nichiren) and Haneda (Anamori-no Inari) may be inspected if time permits.
16.0	Omori. From here along the sea-shore and the narrow and crowded streets of Shinagawa to
20.0	Shimbashi, in Tokyo, thence via Ginza, Nihombashi, Suda Street, Mansei Bridge, Goken Street to Ueno Station. From there a straight road via Sōka and Kasukabe to
42.0	Kurihashi. Cross the Tonegawa in ferry-boat, which takes about 20 min. and costs ¥ 2.00-2.50, continuing via Koga, Oyama and Ishibashi to
86.0	Utsunomiya. Road fairly good, though holes will be met with in places. The road from Utsunomiya via Tokujiro is poor, though passable, and it is better to cross over to Kanuma (a detour of 4 miles), whence via Fubasami to
98.0	Imaichi, and through the cryptomeria avenue to
105.0	Nikko

(II)

Miles.	(Time required; 8 hours)
20.0	Same road as above to Tokyo-Shimbashi, whence past Nijūbashi, Finance Department, Kanda Bridge, French Embassy, Misaki Street, Suido Bridge, Komagome-kata Street to Sugamo Station and
28.0	Itabashi. From there across
30.00	Toda Bridge and over the excellent main road via
38.0	Omiya,
45.0	Okegawa, and Fukiage to
65.0	Kumagai. Taking the road to Gyōda and
69.0	Kawamata, one crosses the Tonegawa over a pontoon bridge (or in a ferry-boat in case the bridge is washed away), arriving at
73.0	Tatebayashi. Thence over a good road to
78.0	Sano, where the main road is rejoined, and continues via the prefectural town of
87.0	Tochigi. From here a very good road leads via Kanuma and Fubasami to
118.0	Nikko

WITH MY CAMERA IN JAPAN

BY RAY JEROME BAKER



It was 9 o'clock. The second officer and a few sailors were aft, taking soundings. The rain had ceased, but the ship was enveloped in fog; the threatened typhoon had broken and the sea was calm. The captain paced the bridge. The engines throbbed on and passengers hung over the rail and watched through the rifts of fog and various sized fishing craft of peculiar design and strange rigging. We were nearing Yokohama Harbour.

The fog lifted. The anchor chain rattled over the bow and the "Rembrandt" swung around in the stream. A fleet of official, semi-official and unofficial craft, from the trim steam tug to the crudest sampan, came alongside, and their occupants swarmed aboard. The immigration officials assumed their post of duty in the social hall, and we quickly proved that we were not spies and that our mission to Japan was a friendly one.

Our Picturesque Pilot

Out of the swarm of small craft that circled about us, there emerged one that for picturesqueness was unequaled, but it was the most important of them all, for it contained the pilot. It was a sampan, and crudely built, manned by two husky, barelegged sailors who sculled her along. At the bow stood our pilot, arms folded, felt hat, and drooping moustache. The amateur lettering of the word "Pilot" on the bow reminded us of the signs displayed by the ambitious boys of the San Joaquin Valley, California, in the water-melon season. The pilot made his way to the bridge, and we were soon alongside and ashore.

First Impressions

The hundreds of jinrickishas we took quite as a matter of fact. We had read of them and had seen them pictured so many times that we

expected them; I am sure we should have missed them had they not been there. But during the days which followed, we witnessed sights both strange and wonderful, which revealed customs, habits and institutions of which we had never dreamed.

Possibly the first to impress us was the vast number of wagons, drawn by men: two-wheeled wagons mainly, but of infinite designs and sizes, and for an infinite number of purposes. There were freight carts and vegetable carts, swill carts, fish carts, brush venders, candy venders, and peddlers of every conceivable article. And if each and every one of them did not have his own cart, then he did the next best thing, carried his wares on his back, or suspended from a pole over his shoulders. I am sure there are horses in Japan, for there is a society for the prevention of cruelty to animals. But the men who race to and fro with passengers in the rickishas (the so-called "Pullman cars") and the men who draw the wagons, seem not to come under the auspices of the society.

The streets were narrow and lined with telephone and electric light poles. The latter, by the way, are now common everywhere in Japan, for the smallest hamlet now has its own electric system. There were many contrasts in architecture, varying from the humblest one-story shop of wooden frame, mud wall, and tiled roof, to magnificent structures, such as the Yokohama Specie Bank, constructed of granite, concrete and steel. The shop keepers sat on mats and directed their young apprentices to wait on us, not seeming to care whether or not we made purchases.

It was difficult to make the street car conductors understand that we wished to ride to the end of the line, and that we were willing to pay fare until tired of riding. The policemen and customs officials felt the dignity of their positions, but nevertheless managed to be always courteous.

Many times we witnessed on the streets, public letter writers at work. It was their duty to put in written form any message that illiterate Japanese desired to send to distant friends or relations. A public letter writer is also a notary public, and is held high in public esteem.

In the evenings we strolled along the principal streets, and found much of interest in the shops and the articles offered for sale. We early gained a high opinion of Japanese personal cleanliness, from the quantity and quality of the soap displayed in almost every shop window, and the numerous "Bath House" signs.

If the weather were fine, street sales were conducted on a large scale. Matting was spread upon the ground or bare street, and upon this the merchant squatted, surrounded by his merchandise. Sometimes a shelter of canvas or matting was stretched over a bamboo pole support. Candles and kerosene lamps furnished the light. Whether this custom of street sales is universal in Japan, we do not know, but they are conducted on a vast scale in Yokohama and Tokyo.

Our Dwelling Place

The Inn where we stopped was a typical one, and a brief description will in a general way apply to the others where we received entertainment in Japan. The main entrance consisted of a stone or concrete floor, bordered on one side by shelves or cupboards where the guests' shoes were placed after being cleaned and polished by the porter. On another side there was a raised floor covered with padded mats. Here the manager had his office—a small desk, a couple of feet high, surrounded by a railing. He sat on the floor. We were provided with slippers and escorted by a maid to our room. The floor was covered with padded matting laid in sections about three feet by six, each section supposed to represent the sleeping space allotted to each person. The size of the room is measured by the number of mats it contains—as a six, an eight, or a twelve-mat room. There was but one permanent wall to the room, the other walls consisting of sliding screens and panels of wooden framework, covered with tough paper. There was no furniture, save a table a foot or so high, and a rack on which to hang clothes. The wall was ornamented with a few framed inscriptions or wall banners—one of them purported to be an original saying of Admiral Tōgō, and another was doubtless the Buddhist version of “God Bless Our Home.” Floor cushions were provided on which we sat and presently the head clerk reported, and requested us to register. This matter is strictly regulated by the police, and in addition to the usual name and address, we were obliged to give occupation, nationality and age. Out of the fifteen or twenty thousand tourists who visit Japan each year, a large number “put up” at inns of this kind. The vast majority are women, and it occurred to me that these police regulations must be rather trying to some of them.

The "Prime Minister"

With the approach of evening the bath man pushed back the screen and announced himself. He was a pompous chap, and not altogether devoid of humor. I searched my meagre Japanese vocabulary for a suitable term in which to address him, and found that I could think only of "Prime Minister." He smiled broadly, and replied in his own language, of course, that he was "Prime Minister of the Bath." At the inn, the hall floors were kept scrubbed and polished—the rooms were dusted with scrupulous care each morning, and every effort made to minister to our comfort. The humility and profound politeness of the people was carried to an extreme, even proving oppressive sometimes, accustomed as we were to the democracy of America.

The Power of the Priest

An incident occurred in Yokohama which brought me for the first time in touch with Japanese religious customs. At the request of the proprietor I had prepared to photograph the entrance of the inn, showing the manager's son, and most of the deck hands about the doorway. I had barely made the arrangement and set my camera, when a Buddhist Priest appeared on the scene. He paused before the doorway and jingled a little bell and then began the recitation of something which no doubt promised, in the hereafter, exemption from the drawing of swill carts and the other forms of drudgery which only Japanese ingenuity can devise. Obviously, he had them "buffaloed," for one and all they took to their heels and returned with coppers and small silver pieces which were placed in the bowl held ready in the priest's hand.

Primitive Fire Protection

From our room at the inn it was possible to look out over the vast stretch of gray tile roofing of Yokohama, which extended as far as the eye could reach. This monotonous expanse sheltered the many hundred thousand inhabitants. The buildings were for the most part of flimsy construction, and of wood. The thought often occurred to me what destruction might be wrought by a fire which escaped control. A small fire did occur during our stay, and the excitement of the crowd who

rushed to the spot differed but little from that of a similar crowd in America, but the primitive method of sounding the alarm and the wholly inadequate apparatus for combating the flames were beyond belief. The alarm system consisted of a couple of upright poles, similar to telegraph poles, set close together, and to which were spiked cross-bars for ladder rungs. This permanent ladder supported a huge bell which was struck in case of fire, by a policeman or fireman. Regarding the hose apparatus, I am reminded of some I have seen in American museums, and which were used during George Washington's time. This type of fire alarm seems to be common throughout Japan, for I saw the same thing in the villages of Hokkaido, far to the northland, and the city of Sendai, with a hundred thousand inhabitants, had no fire protection worthy of the name.

The Sacred City

We fell in love with Nikko, Japan's beautiful Sacred City, and spent many weeks in the midst of its peace-loving population. Our quarters were at a tiny inn, fronting on a main thoroughfare along which a most interesting stream of life passed. As before, there were the wagons, carts, and the carriers of burdens (these were the hewers of wood and the water carriers) and for their simplicity and thrift, we learned to love them. Below the village, the rice-planter girls, and all those connected with the rural and village life seemed light-hearted and gay. The miller maid showed us with infinite courtesy and patience, all the intricacies of the rice mill. Gear wheels, pinions, shafting, bearing—every part of it was constructed entirely of wood. Even the building itself did not contain a dozen nails. Water was the motive power.

A Spot of Wonderful Charm

The splendid air and water of Nikko, and the hospitality of its people compensated for any shortcomings it may have possessed as a city. Once we walked to Lake Chuzenji, hidden among the mountains. The road led through a couple of villages and then zigzagged up the flank of the mountain. A few hours' walk, with occasional rests at wayside tea houses, and we were there. We lingered by the lake under the inviting shelter of an inn. The birds sang, the air was fragrant with the odor of wild

herbs and flowers, tiny wavelets lapped the pebbled shore. Immediately before us children in bright-colored kimonos romped. A woman with her baby on her pack passed, and the laughing little tot drew out one of her combs and dropped it, and she laughing, too, picked it up and restored it to her hair.

A solitary oarsman in his comical hat neared the shore. His boat was of Japanese model, flat bottomed, and he urged it on with a single oar. The maid placed the tea before us, and as we drank we could not refrain from the reflection that for peacefulness and serenity, for tranquillity and transcendental beauty, the scene before us was one of the finest that the world affords.



Kegon Fall near the Chuzenji

THE HIROSHIGE ANNIVERSARY

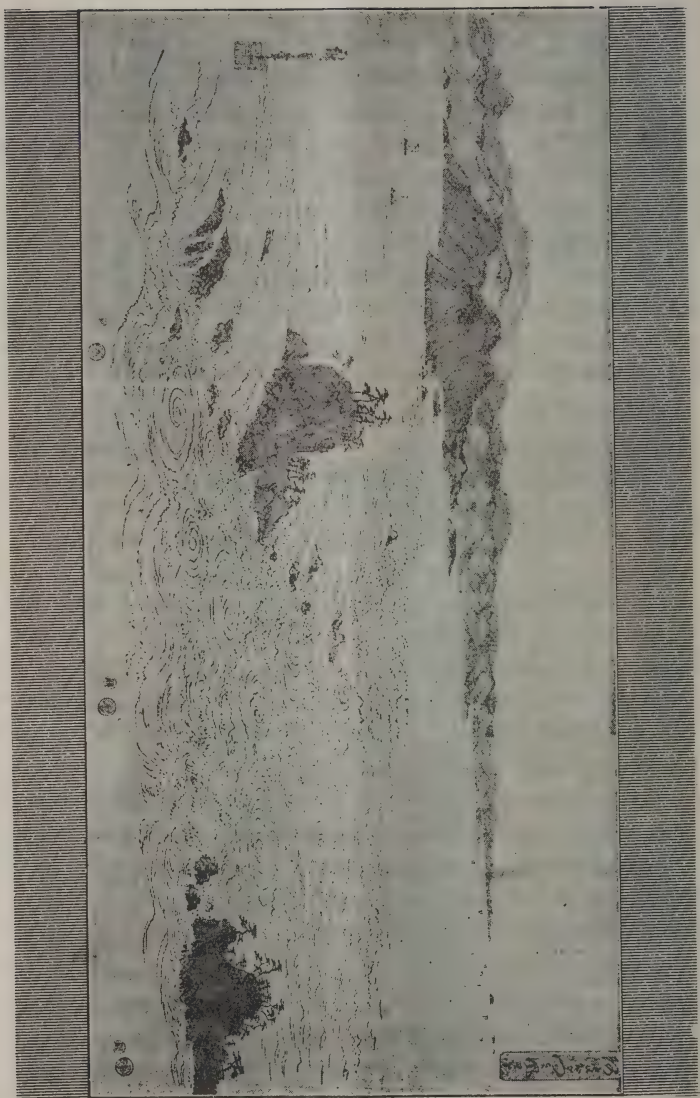
In commemoration of the 60th anniversary of Ichiryusai Hiroshige, the first of the three colour-print artists bearing the same name, an exhibition of his prints was held at Takashimaya, the well-known dry goods store at Nakabashi Hirokoji, Nihombashi, Tokyo, on the 6th September, remaining open for three days. The place was selected because Hiroshige had his residence at Nakabashi. The exhibition rooms were on the third floor and in one corner were placed the late artist's memorial tablet bearing his posthumous name, his seal, a verse last penned by him in life bidding farewell to the world, the name-plate used over the door of his house, a wooden statue of his master Toyohiro said to have been in his possession, and some other interesting relics. Besides original drawings, print designs and book illustrations, there were on view over 200 prints designed by Hiroshige I., including his masterpieces, one of which is reproduced herewith,

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For the information of the uninitiated a hasty sketch of the art of colour printing in Japan may not be out of place. Previous to the Tokugawa period Buddhist pictures painted by hand on sheets of paper were on sale at temple festivals for the pilgrims to be taken away as souvenirs. From these was developed the Ōtsu-e in the Tokugawa period. These pictures rose to popular favour in the latter years of the 17th century and commanded a wide sale. They were called Ōtsu-e because the painters, the most famous of whom was called Matabei, or popularly the second Matabei though he was in way related to Iwasa Matabei, generally recognized as the founder of the Ukiyoe School of art to which Japanese colour-print designers belong, lived in Ōtsu near Kyōto. The subjects dealt with were chiefly Buddhist and more or less caricatural in character. These were paintings not prints. The print originated with Moronobu, father of artistic xylography, who flourished in the latter part of the 17th century. Prints designed by Moronobu were all in plain block. In the early years of the 18th century, ink-prints came to be embellished by hand with a red-lead pigment called "tan" (hence the name of "tan-e") and vegetable juices. There was also another variety



A Battle of Currents: "Awa-no-Naruto" by Hiro

called "urushi-e" (lacquer pictures), in which the black ink was made to resemble lacquer having been filmed with a solution of glue. Kiyomasu, Kiyonobu, Kiyotada, and Masanobu are some of the well-known names among the print artists of the period. These novelties in prints were hawked along the streets in full display and the sight was one of the attractive features of the capital in those days. About the same period another new departure in colouring was effected by the use of crimson tint. These pictures were called "beni-e," from the name of the pigment.

The youth of colour-printing was attained in 1743, when two-colour prints were made possible by the invention of the method of combining two blocks, one for basic print and the other for additional colouring. The colours soon increased to three adding more and more to the brilliancy of the effect. Kiyonobu, Masanobu, Kiyomitsu, Shigenaga, and Toyonobu were the artists representative of this period.

In the latter half of the 18th century the golden age of colour prints was ushered in by Harunobu, who enjoys the distinction of completing the art of colour-printing. Some of the illustrious names of those times are Toyoharu, Shunsho, Shigemasa, Koryusai, and, last not least, Kiyonaga. In the palmiest days of "nishiki-e," or brocade-pictures, a name suggestive of the gorgeous splendour of the colouring of these prints, they formed the best souvenirs for people from the provinces to take back to their homes. In the days when the facilities of transit were meagre, their lightness and small size were no doubt great advantages to souvenir-buyers. Naturally they were sold in enormous quantities and the publishing of these prints was considered one of the most lucrative enterprises in those days. The embellishment of the prints was carried to an exorbitant extent towards the middle of the 19th century, sometimes no fewer than twenty colour blocks and even gold and silver paints being used to produce a brilliant effect—so much so that the government had to step in and put a ban to the making of such luxurious articles.

Hiroshige is the last important figure in the history of "ukiyo-e." He was born in Yedo in the year 1796 and died there in 1858, at the age of 63, falling a victim to the pestilence of cholera, which wrought a terrible havoc among the inhabitants of the capital, no less personage than the Shogun of the time, Iyesada, having been carried away by the

plague together with tens of thousands of others including many prominent people of literary and artistic renown. Hiroshige has been called the greatest interpreter of Nature in all her moods. "No artist who ever lived," says Mr. Edward F. Stranger in his *Colour Prints of Japan*, "has succeeded better than the first Hiroshige in rendering the sentiment of a landscape: the tenderness of dawn and sunset, the wind over the rice-fields, the half-light of a village street in the evening-time; the beat of rain; the silence of deep snow." Fenollosa's estimation of Hiroshige is also very high; he describes the artist as "unquestionably one of the greatest and most original of the world's landscape designers." The heyday of his artistic activity extended over the nine years of 1834 to 1842, that is, from the 39th to 47th year of his age, when, with a few exceptions, his greatest works were produced.

It is interesting to reflect that the "nishiki-e," acknowledged by Western critics as the most beautiful specimens of the printer's art which have ever been executed in any land or at any time, originated in religious pictures. In the troublous times before the unification of Japan and the restoration of peace effected by Iyeyasu, the great founder of the Tokugawa dynasty, people naturally yearned for a better world and this yearning created a demand for religious pictures. When peace came with the founding of the Tokugawa régime, and people were in a mood to taste the joy of life to their hearts' content, their mental attitude found its artistic expression in colour-prints, which may with justice be called the art of the people in contradistinction to the art of aristocracy represented by the pictures of the Kano and Tosa schools, in the same relation as the democratic theatrical plays were to the aristocratic "nō," or noble plays. For the first time in the history of the nation, the common people were given an opportunity to develop their own pictorial art, untrammelled by ideas imported from China, which had been faithfully adhered to by the Kano and other aristocratic schools of Japanese art. The genuine Japanese art sentiment, oppressed and imprisoned in the heart of the people by the pressure of Chinese influences, asserted itself, worked its way into light, and bloomed in beautiful flowers. The people's art as represented by colour-prints was carried to perfection through the gradual processes already mentioned. Charms of feminine beauty, attractiveness of theatrical personages and dramatic posings, and other

picturesque phases of life were done full justice to by master-artists who specialized themselves along these lines.

Transition from gay life to sublime nature was the mission which Hiroshige took up for himself and fulfilled with rare skill and perfection. From religion to life, from life to nature—such was the course pursued by the “ukiyo-e” in the completion of its cycle.

The fall of the Tokugawa Shogunate brought the decline and death of the colour-print, which found in it a congenial nursery for its growth and full development. The splendid isolation of Japan, shutting the doors of the country to all foreign intercourse with the exception of the Chinese and Dutch, which, the Tokugawa Shoguns successfully secured for two centuries or more as a means of safeguarding the national existence, was at last broken by the pressure of the Western countries seeking commercial advantages. This same influence was the funeral knell to colour prints.

In the softness of its colours no less than the gracefulness of its lines and the skill of its composition consist the beauties of the colour-print. This softness of colour was obtained by the use of vegetable colours impressed on tough and elastic paper. Introduction of cheap foreign pigments to colour-prints utterly spoiled their artistic effect, and hastened their decline. The native indigo, which is the most conspicuous feature in Hiroshige's prints, was no longer obtainable in the last days of the Tokugawa Shogunate. The cultivation of indigo plants in the province of Awa in the island of Shikoku was abandoned, as cheap imported pigment had taken its place.

Coming down to the Meiji era, the Europeanization of the country was effected with lightning rapidity by the influx of the current of Western influences. It swept out many beautiful blossoms of native culture blown to full bloom in the peaceful reigns of the Tokugawa lines of Shoguns. The colour-print was no exception to the rule. Lithography and cheap means of graphic reproduction were introduced and the “nishiki-e,” which so long delighted the eyes of the common people, came to decay when the Meiji era was yet in its teens. The final blow was dealt by the advent of pictorial post-cards, which have become so fashionable since the outbreak of the Russo-Japanese War.

TYPICAL COUNTRY SCENES



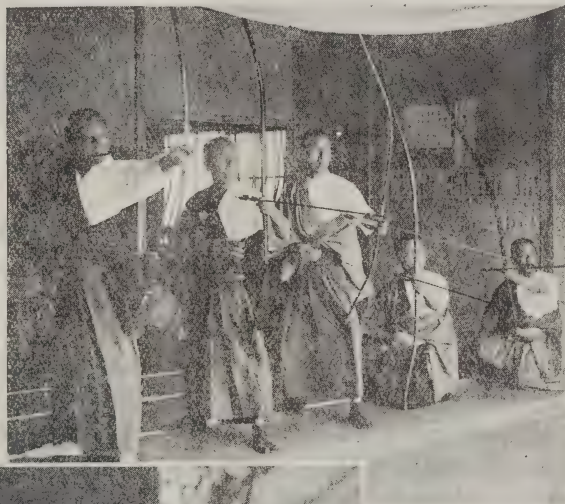
A
Pebbly Stream
and
a Busy Mill-Wheel

A
Bamboo-
sheltered
Cottage

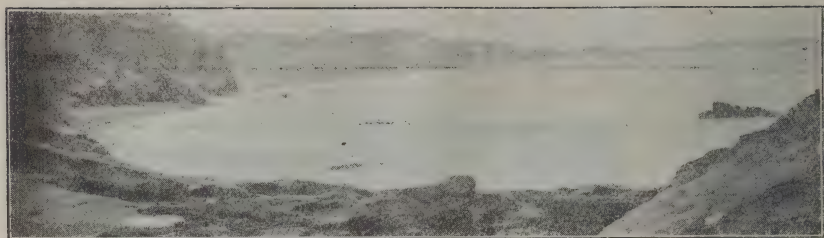


PLEASURE AND BUSINESS

**A
Row of
Com-
petitors
in the
Classic
Art of
Archery**



**A
Fair Porcelain
Painter at
Work**



A Characteristic Coast of the Japan Sea

OUT OF THE BEATEN TRACK

SOME HOT SPRINGS IN THE HOKUROKU DISTRICT

The Hokuroku district comprises those provinces in Central Japan facing the Japan Sea, and is traversed by the Hokuroku Main Line of the Imperial Government Railways, which branches off the Tokaidō Main Line to the north at Maibara near Kyoto and extends as far as Naoetsu, where it joins the Shin-Etsu Line; the whole distance covering 228 m. Generally speaking, this district is out of the beaten path of tourist travel and has hitherto been rarely included in the itineraries of the general foreign travelling public. It is true that there are wanting very striking features in the way of scenic beauties. The coast, when compared with that of the Pacific Ocean is of a rather monotonous nature except Wakasa Gulf, on which is situated the port of Tsuruga, and the coast of Noto Promotory: it has less indentations and accordingly fewer ports. The climate is continental, being affected by that of the Asiatic continent. The strong N. W. wind coming from the continent during the winter, takes in much vapour when passing over the Japan Sea, which, dashing against the mountain range that forms the spine of the main land, congeals itself, whereby the whole district is made humid and dim, and characterized by much snow during the cold months. In summer this meteorological phenomenon is reversed, dry air prevailing over the coast districts, and as the astmospheric pressure rises high many hot days are to be experienced.

A few words in passing on the topographical features of the district. Backed by the mountains which mark the watershed of the main land, the Hokuroku district presents a striking contrast geographically

with the Southern part of Central Japan. About the middle of the spine range the Hakusan volcanic range branches off to the west producing many rugged peaks, as Hakusan, Dainichi, and others in Kaga, and Kunimi and Aoba in Wakasa; after giving rise to many other mountains along the Japan Sea, it passes all through the San-in district, in which the famous Mt. Taisen and others are found. Another volcanic range, called Tateyama range, starts from the frontier of Shinano and Echigo provinces, and making the east back of Echū province as Mt. Tateyama and Mt. Yakushi, joins the main range in Shinano province. These two volcanic chains leaving the coast plains in the middle, though they may not be properly so called, mostly affording easy gradients towards the coast, choke the district at both the east and west parts, where their steep inclines make the rugged cliffs at the water's edge, which appeal to the eyes of visitors with their most magnificent grandeur, a characteristic feature of the coast of the Japan Sea.

When coming from Tsuruga by rail several tunnels are soon passed, and at intervals many glimpses of rare beauty and grandeur of the inlet can be seen right under the very eyes of the travellers. The little station of Suizu stands picturesquely on the side of a precipitous hill which towers up from the water's edge, and the view obtained from this place cannot be surpassed by many. But the train runs before long into a plain in which is situated the city of Fukui, the capital of the prefecture of the same name, noted for silk goods. And before it reaches the frontier of Etchū and Echigo provinces it has to run over plains for several hours, except through some mountain regions forming the neck of Noto Promontory. But as it runs now and then along the coast, some fair prospects of the sea may be enjoyed from the car windows, and glimpses may also be obtained of the activities of town life, as the train passes through such thriving cities as Kanazawa, Takaoka, and Toyama.

Kanazawa, formerly the seat of the Daimyo Maeda, now Marquis Maeda, who was one of the greatest and richest of all the daimyos during the three centuries of feudalism, is the prefectural capital of Ishikawa and the biggest city in the Hokuroku district. It contains the famous park of Kenroku, one of the Three Largest Parks of Japan and is noted for its fine pottery, known in the market as "Kutani." Takaoka, the largest city in Etchū next to Toyama, is well known as a great centre for rice transactions and for the production of lacquer-wares and bronze-wares. It is connected with Fushiki, the largest outport in the province, both by the Chū-Etsu Railway and river-craft. Toyama is the provincial capital of the prefecture of the same name, and at the time of the abolition of feudalism it was held by one of the descendants of the great House of Maeda, now Count Maeda. The city has long been a familiar name among Japanese for the manufacture of patent medicines.

From Toyama the train leads up to a mountain region, but always keeps near the coast. Here is found the famous cliff formed by the gigantic edge of the Tateyama range of the Japanese Northern Alps abutting on the sea, the best specimen of the characteristic scarps seen on the coast of the Japan Sea. These perilous spots, now passed by train, were known in former days as Oyashirazu ('Parents abandoned') and Koshirazu ('Children left abandoned'), so named from the notion that, while passing along the narrow path on the beach made underneath the overhanging cliffs, travellers have to take refuge in caves worn out by waves whenever big breakers come rolling in and threaten them with destruction; and owing to this peril neither sons nor parents have time to go to the rescue of even their blood relations. This most dreadful part of the coast can now be looked down upon from the car windows between Ichiburi and Oyashirazu stations.

Beyond this place the train, proceeding eastward, passes through Itoigawa, Kajiyashiki, and five other stations, all prettily situated on the narrow stretch of land between sea and mountains, till it joins the Shin-Etsu Line at Naoetsu.

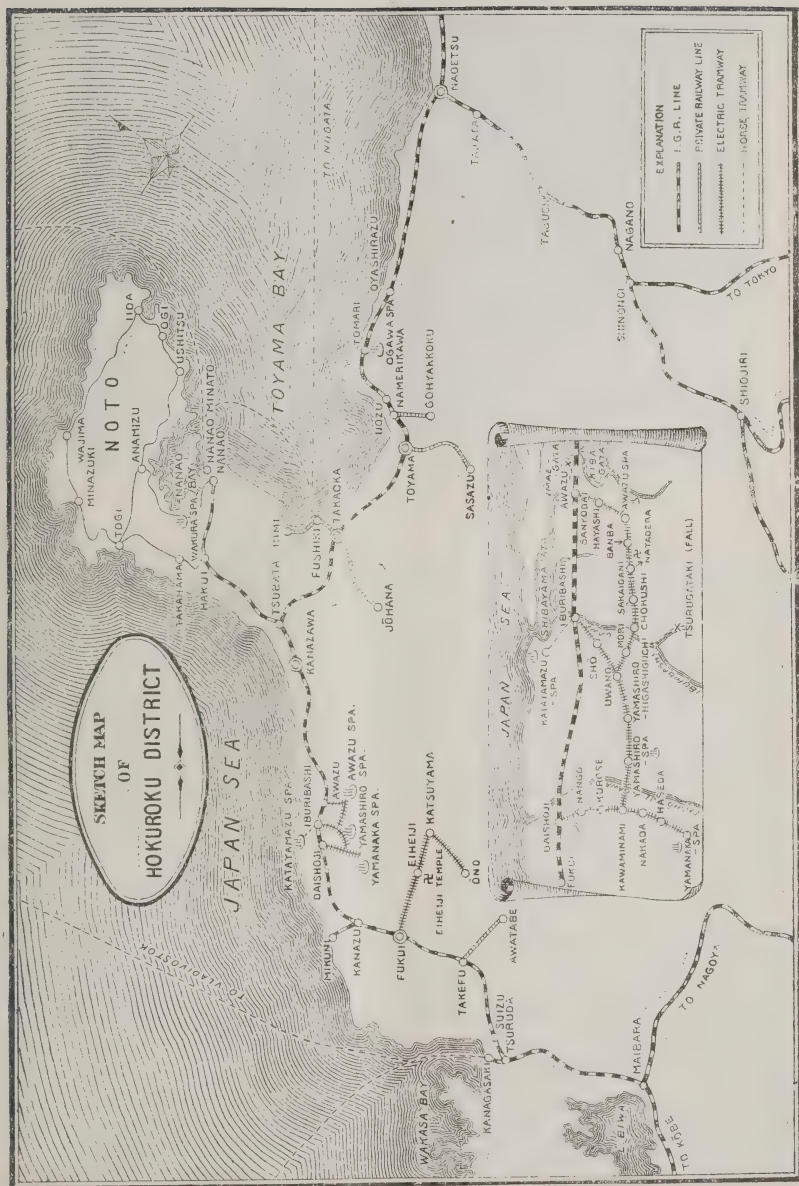
So much for the general description of the Hokuroku district. We now turn to our subject, hot springs.

Similarly to other parts of this country, the Hokuroku district is favoured with hot springs. But, being situated far out in a division of the country termed "Ura Nihon," or 'Back Japan,' they are rather less frequently visited even by native travellers than those in other more thriving parts of Japan. Indeed the patrons of most of these hot springs have hitherto been confined to people in the neighbouring districts, who are attracted there by their unique health-giving qualities or by the pleasure they afford.

For lack of hotel accommodation they may not safely be recommended to foreign tourists in general; but some of them are equipped with first-class inns, which the writer, after his actual experience this summer, considers satisfactory, even for those who have only the vaguest idea of what Japanese inn life is like, if they are willing to conform to the manners and customs amidst which they find themselves.

Hospitality and cleanliness are as elsewhere the salient merits observable in the best inns found in this district.

At a certain first-rate inn at Yamashiro, the writer was received with so much courtesy, that he felt it to be unusual and a very rare souvenir of travel. Upon his arrival at the inn, he was, as usual, led into a room upstairs. The room was divided into two sections, the first of six mats and connected with the brightly polished corridor, being adopted mostly for the use of the maid servant who attends the guest in the





Kōrogi-bashi at Yamanaka

room. A nice hibachi, or brazier, and charcoal basket were placed neatly in one corner; beside them was a little cupboard where a beautiful Kutani tea set (a famous product of the district) was arranged on a fine, black lacquered tray. On the other side of the room there was a closet where a set of silk *futon* was kept. A costly screen stood on another side, beyond which was the other room for the use of the guest. This latter one was more spacious, being of 8 mats, and arranged in accordance with the purely Japanese style—*kakemono* in the alcove, framed pictures on the lintel, a pair of shelves, a set of writing utensils on a little desk, and other things of ornament and convenience. This is, however, a usual feature witnessed in a better-class Japanese inn; but the rare thing that the writer met with was that, to his pleasant surprise, the hostess, aged sixty or so, presumably a well-bred woman such as we often read of in the stories of old samurai families, came into his room saying; “Gomen kudasai mashi” (“excuse my abrupt entrance into your room”), and went down on her knees and made obeisance in so genteel a manner, that the occupant of the room was obliged to repeat his nods three times, while the old woman, now a guest, made her only one. “Honourable guest,” she said, “you are most warmly welcome to my humble house. If it be not too much to ask you, where did you lodge last night?” “At Yamanaka,” he answered. “Oh, such a beautiful place. And at what inn might I ask?”, the old woman asked under her breath. “At Yoshinoya,” he responded at once in the hope of being treated as well as at that fine inn, Yoshinoya. “I thank you very much. Nothing about here is so beautiful as things there, and you may not find anything so palatable in my house. But you will please be at ease and have a good night’s rest, I beseech you, Sir.” So saying, the proprietress retired in the same deferential manner as she had entered. Whether the object of her intrusion was merely to extend her

courtesy towards her guest, or, under the veil of outward gentleness, to see what sort or class of a man he was, he did not know, nor would he give any judgment upon it. So much overwhelmed was he with her profusion of politeness: he was at a loss what to think of her motive after the woman had left his room.

YAMANAKA HOT SPRING

Yamanaka, Yamashiro, and another little spa, Awazu, are connected by electric tram line, which also connects these places respectively with Daishoji, Iburibashi, and Awazu railway stations on the Hokuroku Main Line. These three hot spring resorts, as well as another minor one, Katayamaz, on the beach which is reached by horse tram from Iburibashi Station, being within easy reach of one another, visitors will find it delightful to make a round trip of these spas.

Yamanaka is reached from Daishoji in 30 min. by electric car; fare, 25 sen.

It is prettily situated in a valley with the clear stream Daishoji traversing the open parts and is noted in the Hokuroku district for its highly beautiful scenery. Its history may be traced back to some 1,200 years ago when the saint Gyōki, during his pilgrimage in this district, found the spring. But subsequently it went to ruin, though it is now more than 700 years since it was re-opened by Nobutsura, one of the retainers of the great Yoritomo. The spring issues from the Tertiary Tuff Breccia, and, according to the analysis made by the Kanazawa Garrison Hospital, it may be classified as a "sulphated bitter sulphur spring;" temperature, 49° C. *Kakke* patients resort to the spa very often with beneficial results.

Bathing Houses and Inns.—There are three bathing houses, Shirasagi-no-yu, Ashi-no-yu, and Kiku-no-yu. The first-named one being divided into several little compartments, each accommodating one bather at a time, is recommendable to foreigners; charge, 10 sen per head.

When you arrive at an inn, a servant brings you a small lacquered box containing some dozen bath-tickets prettily designed in colours with white magpies (*shirasagi*), one of which tickets will admit you to the bathing house. The charge is made according to the number of tickets you have used by the time of your departure.



Banshō Park at Yamashiro

Inns are found around the bathing houses as well as in other quarters, of which Yoshino-ya, Mitani-ya, and Ogi-ya are the best.

The number of foreign guests at Yamanaka during the last five years is as follows:—

Year	Persons	Year	Persons	Year	Persons	Year	Persons	Year	Persons
1912	126	1913	31	1914	16	1915	137	1916	41

PLACES OF INTEREST

Kōrogi-bashi.—This is a wooden bridge spanning the high banks of the river Daishoji near the upper end of the town. Both sides of the river are thickly covered with trees and bedded with rocks of curious shape, producing a most charming effect, especially near this bridge.

Kurodani-basai.—This is another wooden bridge laid across farther down the river near the electric car station, and is famed for the fantastically shaped rocks found in its immediate vicinity.

Descending the River by Boat.—This trip is delightfully made between the two bridges above mentioned. The distance covers some one mile and the time required is 30 minutes. The boat passes under shaded

trees, overhanging cliffs, and through many deep pools, and the passengers can feast their eyes on many beautiful scenes, especially in autumn when the whole valley is reddened with crimson foliage. The boat can accommodate five or six persons and is hired for ¥2,00, *Ayu* fishing in this river is another enjoyable feature of the place.

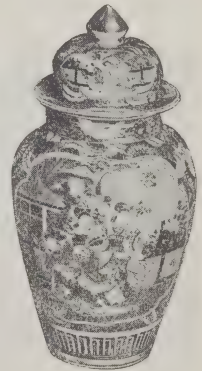
Yakōji Temple.—This temple in the vicinity of the town was founded by the priest, Gyōki, and Yakushi-nyorai, the principal Buddhist image of the temple, is said to have been carved by Gyōki himself. The temple contains many other relics, some being in the list of national treasures.

YAMASHIRO HOT SPRING

Yamashiro is reached in 15 min. by tram car from Iburibashi railway station (fare 13 sen) and in 20 min. from Yamanaka (fare 18 sen).

Situated in a spacious plain with a hill on the E. side, Yamashiro is somewhat less attractive in scenery than Yamanaka, but it possesses better accommodation both for lodging and bathing. It was first found by the same priest Gyōki who discovered Yamanaka and is said to have once been visited by the Emperor Kasan (985–986) after his abdication. The spring, according to the analysis made by the Tokyo Imperial Hygienic Laboratory, is classified as a “saline bitter sulphur spring,” and issues from the Tertiary Shale; temperature, 66° C. The water is said to be efficacious for rheumatism and brain disorders. There is an Army Sanatorium at Yamashiro.

Inns.—In the middle part of the town there stands a common bathing house for the use of the natives, around which many inns are found. Every inn has its own bath room inside, so guests need not go out for bathing as in Yamanaka. Kura-ya and Ara-ya are recommendable for foreign visitors.



Tea Jar,
Kutani Ware

PLACES OF INTEREST

Yakushi-ji Temple.—The temple, which was founded by the priest Gyōki when he discovered the spring, is on a plateau at the S. end of the town.

Bansho Park.—It is a prettily laid out garden at the back of Yakushiji temple, and commands a good prospect of the neighbourhood.

The Original Kiln of Kutani Ware.—Kutani ware, now highly prized by connoisseurs, was first produced in the middle of the 17th century by Goto Saijiro when he was ordered by the Daimyo of Daishoji to build kilns at Kutani-mura, some 7 m. to the S. E. of Yamashiro. The industry soon suffered a decline, but thanks to the efforts of Iida-ya Hachiroemon, a porcelain painter, its former prosperity was restored during the 19th century. A further innovation was introduced about 1865, which consisted in the production of a brocade pattern, and about the same time a more refined style, less gorgeous in colouring and more classical in design, was also produced. At the end of the spa is found the head office together with the workshops of the Kutani Pottery Co.

AWAZU HOT SPRING

Awazu is reached by electric car in 10 min. from Awazu railway station and 25 min. from Yamashiro, fares 70 sen and 24 sen respectively.



Nata-dera Temple

It is bounded by hills on three sides, with a wide expanse of plain on the S. The spring was discovered, as tradition has it, by the saint Taichō some 1,200 years ago as a result of a divine revelation made to him in a dream while he was in retirement on Mt. Hakusan. According to the analysis made by the Hygienic Laboratory of Ishikawa-ken, the springs may be classified as "sulphur springs" and issue from the Brecciated Liparite. The water is believed to be efficacious for venereal diseases.

Inns.—Hoshi, Kamiya and many others with private baths are found around a common bathing houses as in the case of Yamashiro.



Shibayama-gata, Katayamazu

PLACES OF INTEREST

Nata-dera Temple.—This Buddhist temple is conveniently reached from Nata-dera electric car station lying between Awazu and Yamashiro; fares, 8 sen from the former and 17 sen from the latter. It is the leading monastery of the Shingon sect in the Hokuroku district, having been founded in the 8th century by the saint Taichō. The present edifice was reconstructed by the daimyo of this fief in 1640. The Kannon Temple, 10 yards square, has been built on a hillside by partly levelling down the stony slope, and on the other side stands the Hakusan Temple. Around here many stone images of the God of Mercy are seen installed in the cavities hollowed out in the rocky walls. The whole surroundings make an impressive scene, especially in autumn as maple trees are abundantly found in the neighbourhood. The monastery owns valuable pictures painted by both Japanese and Chinese masters, Buddhist figures carved by Kōbō-Daishi and others, the sacred lantern presented by a daimyo, and many other art objects.

Sanko-dai. ("Three Lakes Hill").—It is 2m. from the Awazu railway station and is so called from the three lakes or lagoons, Kiba-gata, Shibayama-gata, and Imae-gata, which may be viewed from this spot.

KATAYAMAZU HOT SPRING

Katayamazu spa is 2 m. N. W. of the Iburibashi Station and can be reached by horse tram or jinrikisha; fares, 9 sen and 30 sen respectively. It is on the lake shore of Shibayama-gata (about 10 m. in circumference), and is $1\frac{1}{2}$ m. distant from the sea. The spring was found in the Era of Shō-ō (1652-1654) when Maeda Toshiaki, daimyo of Daishoji, noticed some water birds flocking together on a certain spot of the lake, where he found on nearing the spot hot water gushing out of the bed of the lake. But it was in 1883, when the shore of the lake was partly reclaimed, that the spring was used for the first time for bathing. According to the analysis made by the Kanazawa Garrison Hospital, the spring issues from the Tertiary rock, and may be classified as a "common salt spring," temperature, 74° C. The water is said to be efficacious for dyspepsia,

Inns.—As in the case of the other spas previously mentioned, the town has an open space, in the middle of which stands a common bath-house for the use of the natives, with Yataya, Morimoto, Yunode, and several other inns surrounding the house each with its private bath.

PLACES OF INTEREST

Boating on the Lake.—Boating on Lake Shibayama-gata affords a pleasant after-bath pastime. The lake abounds in fish, especially terrapin (doragame). The boat is let out on hire at the rate of 15 sen per hour.

The Old Battle-Field at Shinohara.—This is a hill covered with pine-trees, situated $\frac{1}{3}$ m. N. E. of the spa on the beach, where a fierce battle was fought in 1183 between the Taira and Minamoto clans, resulting in the latter's victory. Saito Sanemori, of the Taira faction, being utterly routed at Kurikara-tōge, fled to this place, and in spite of all his desperate efforts was finally killed by Tezuka Mitsumori, of the Minamoto clan. In the vicinity, Kubiara-i-ike (a pond where Sanemori's head was washed), Kubikake-matsu (a pine-tree on which the head was hung), and Sanemorizuka (tomb) are found.

OGAWA HOT SPRING

The hot spring Ogawa is about 1 m. from the Tomari Station on the Hokuroku Main Line. Railway fares from Kanazawa; 1st class, ¥2.85 2nd class ¥1.69. Jinrikisha is available from the station, fare 20 sen. The spa is situated on elevated land at the foot of Mt. Baryōzan and commands a fine prospect of the neighbourhood and the Japan Sea. It is under the management of the Ogawa Onsen Kabushiki-kaisha, established some years ago with a capital of ¥300,000. The water is conducted by wooden pipes from the upper course of the Ogawa (7½ m. S. E. from the Tomari Station), where formerly there used to be several inns



Ogawa Hot Spring

with private baths, which were, however, destroyed by an inundation in 1809. The present bath house, built by the said company, consists of four buildings for the use of the guests, with two bathing houses and one office building, which are connected by long corridors. The whole area is more than 16 acres. The largest and the best building, called Baryō-kaku, contains some 10 rooms all neatly arranged after the Japanese style, and a superb view of Ariso-umi (sea) with Noto Promotory looming in the distance can be obtained from every room.

The water of the spring issues from the Liparite, and, according to the analysis made by the Tokyo Imperial Hygienic Laboratory, the spring may be classified as an "alkaline common salt spring." Temperature, 60° C.

PLACES OF INTEREST

Nanae-no-taki, is a fall 3 m. E. of the Tomari Station.

Oyashirazu, the famous cliff already mentioned, can be reached from Oyashirazu Station, the next but one beyond Tomari.

Mirages at Uwozu.—This curious effect of vaporous action is often seen off the coast of Uwozu (40 min. by rail from Tomari) in spring and summer when the atmosphere is highly charged with moisture. It is explained that the mirage is caused when the balance of the density of air over the sea is disturbed by the joint action of the heat of the sun radiated from the E. and S. slopes of Noto Peninsula and the wind blowing down from the Tateyama range.

WAKURA HOT SPRING

The province of Noto, in which Wakura is situated, is a promontory with the Bay of Toyama on the E., while on the N. and S. it faces the broad expanse of the Japan Sea. It enjoys the romantic coast scenery, well deserving a visit from the townspeople; but it hitherto been unfortunately left uncared for by them, chiefly because it is too far from the travelling centre and also difficult of access. No one can even now expect to enjoy the travel luxuries offered by the present civilization, conditions there being rather primitive; but as an offset to all the troubles and difficulties one has to face, one finds great satisfaction and delight in exploring the untouched natural scenes, as well as in coming across the good-natured country people, who live quite contented in peace and comfort. For a trip to the Peninsula, the town of Nanao forms the starting point and Wakura spa may be chosen as one's headquarters.

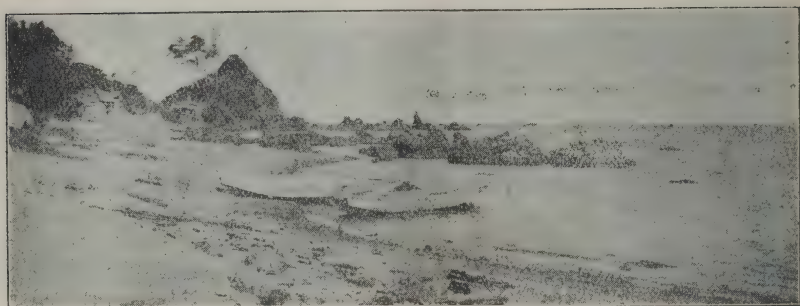
Across the neck of the Peninsula runs the Nanao Line of the Government Railways, which, covering the distance of 34 m., ends at the town of Nanao with Nanao-minato as its terminus. Nanao and Wakura are located 6 m. apart on the coast of Nanao Bay, with the island of Noto right in front, and they are in close connection both by land and sea. Nanao is an important port in the Hokuroku district for the passage to Vladivostok and ports along the eastern shore of Korea, which can be reached in two days' voyage. The natives claim that with increasing cooperative land traffic and by its own intrinsic merits the activity of the port should be wonderful in future, though it has not been in the past. It is, however, a simple fact that the hot spring of Wakura has enjoyed a bright prosperity and will meet with further glory in a not distant future.

*Byōbuzaki, Notojima*

Access to Wakura.—The resort is situated 6 m. to the N. W. of Nanao, about 2 hrs. from Kanazawa (fare:—2nd class, ¥1.02 to Nanao; ¥1.04 to Nanao-minato). Two ways are available for reaching the spa—by land and by sea. Those preferring the sea route alight at Nanao-minato, the terminus and sea-front station, where the connecting boat lies waiting for passengers bound for Wakura and other points on the Peninsula. The sea is very calm in summer, and the passage takes 1 hr., the 2nd class fare being 20 sen from Nanao-minato and ¥1.21 from Kanazawa. Those going by land leave the train at Nanao, and proceed to the spa by means of jinrikisha, charge 35 sen and time 1 hr. Through booking is now in force for the rail and steamer connection through Nanao-minato.

The Hot Spring.—According to the report of the Tokyo Hygienic Laboratory, the hot spring is classified as an “earth-muriated common salt spring,” with the temperature of 82° C. The waters are alkaline, colourless, and with a strong bitter taste. The hot spring is noted for much medical efficacy, especially in the case of rheumatism, wounds, and dyspepsia. A sample of its mineral constituents was exhibited in the World’s Mineral Spring Exhibition held in Germany in 1880, and it was awarded third honours as there were only two in the world that were considered better, and since then its reputation was established throughout the country.

Inns.—The great disadvantage of the resort is the scanty accommodation for foreigners, and they have to put up in purely Japanese inns. Of many Japanese inns, Wakasakikan and Koizumikan may be recom-



Hikari to the W. of Wajima

mended to foreign visitors, as they have some experience in the treatment of foreigners and are provided with nice, clean private baths.

PLACES OF INTEREST

Nanao, as previously mentioned, is an important trading port on the coast of the Japan Sea, and the town, with a population of 12,600 souls, is the most prosperous one in Noto Peninsula. A regular steamer service connects the port with Vladivostok, Otaru, Hakodate, Fushiki, and Naoetsu. In addition, the port forms the starting point for all the coasting steamer services in the Bay, as well as along the shore of the Peninsula.

Noto-jima, seen in front of the spa, is a large island with a circumference of 43 m. lying in the centre of Nanao Bay, and, with the opposite shores of the main land, it divides the Bay into three sections—south, central, and north—with narrow straits of $\frac{1}{2}$ m. or so. A one-day excursion may be planned to the island, the Bay being crossed by a ferry-boat. Its shores are dotted with many fishing hamlets, but at several points are found perpendicular cliffs of some elevation with gnarled pines clinging upon them, the whole giving a charming effect. Tradition has it that the island was once inhabited by Ainu people and was in olden times called the Yezo of Noto Province. No accurate records are available as to the settlement of the aborigines here, but caves are found here and there, and some remains of probable cave-dwellers have been dug up at different places.

Ogi and Tsukumo-wan.—A two days' trip may enjoyably be taken, if the weather is favourable, to the port of Ogi (21 m. from the Spa),

close to which lies the beautiful bay of Tsukumo-wan, styled the "Matsushima of Noto," the original being one of the 'Scenic Trio' of fair Japan. One has to start from the spa in the morning and be at Nanao before 1.15 p.m., when a daily steamer leaves the Nanao port for Iida, via Ogi. The steamer calls at Ukawa and Ushitsu on the way, coasting along the eastern shore of the Peninsula, and reaches Ogi at about 5 p.m. A Japanese inn, Ishiokakan, is an attractive place at which to spend the night; the building, being situated quite close to the landing place, commands a fine panoramic view of the port and Mifunasaki Cape right opposite. The charming inlet of Tsukumo-wan lies at the back of Hiyoriyama Park, and the excursion boat goes just round and at the foot of Hiyoriyama hill. A boat is hired at the inn for a small charge, and the excursion takes 2 or 3 hrs., the best time being on a moonlight night or early in the morning. One catches the return steamer next morning about 7 a.m. and gets back to Nanao at 11 a.m., finally reaching the spa by steamer at 12.40 p.m.

One Day Excursion to Nakajima.—Nakajima is located 4 m. to the N. W. of Wakura and is connected with the spa by a connecting boat; five times daily; fare, 26 sen; time, $\frac{1}{2}$ hr. The passage across the inner bay of Nanao is delightful in fine weather, and the overland route may be taken on the return journey (10 m.); jinrikisha fare. ¥1.20; time, about 2 hrs.

Wajima, 15 m. from Anamizu Port (1 hr. from Wakura), is a flourishing town on the northernmost point of the Peninsula and is noted for its lacquer-wares called Wajima-nuri—chiefly to the three colours of black, red, and green—which are popular for their strong coating of lacquer. Along the coast in the neighbourhood are found many beautiful scenes, mainly consisting of curious rock formations.

The steamer from Nanao (via Wakura) runs at present once a day to Anamizu; thence to the town (15 m.) jinrikisha (¥1.20) and basha (70 sen) are available, running in connection with the boat; time about 4 hrs. by either means. The best inns of the town are Hamachō and Hirotoni, but neither is to be styled a first-class inn, if compared with those found in cities, and this trip can be recommended only to those who are prepared to put up with whatever they come across.

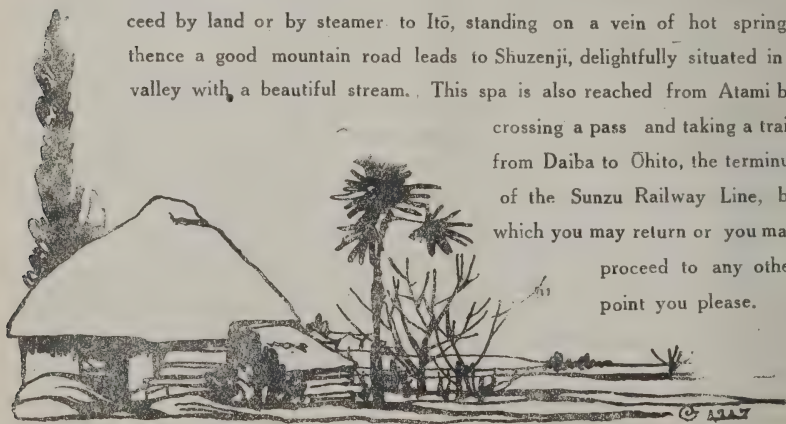
Other Scenic Attractions.—There are many points in the Peninsula worthy of a visit, and they are a source of constant delight to the admirers of charming landscapes, but they are unfortunately found in places that are difficult of access and poorly accommodated with suitable quarters for the night.

THE JAPANESE RIVIERA

The glorious autumn is now departing from us, leaving in the calendar only another month to enjoy, before the strong northern blast from the Siberian sky begins to spoil these fair isles with its gloomy effect. But Japan never fails to be attractive, manifesting her inward charm and mystery in everchanging variety throughout all seasons. Even cold season has its attractions, chief of which is the hot spring.

Of many winter trips which can delightfully be made, the one to Izu peninsula is highly recommended. The place abounds with hot springs of high medical efficacy, is rich in beauties of nature, and enjoys a mild and healthy climate. A brief itinerary follows. After about $2\frac{1}{2}$ hrs. ride from Tokyo, leave the train at Kōzu. There an electric car brings you in another $2\frac{1}{2}$ hrs. up to Yumoto, only 4 m. from Miyanoshita, the centre of the Hakone district. Boating on Lake Ashi, an ascent of Komagotake or other high peaks and pleasant walks to picturesque valleys are at your choice. Then crossing Mt. Kurakake and "Ten Province Pass," descend to Atami, the favourite spa on the seaside, with fresh, soft air and a big geyser as its curious feature. Izusan is but a half-day's excursion from Atami. These spas are

connected by light railway with Odawara. From Atami you may proceed by land or by steamer to Itō, standing on a vein of hot springs, thence a good mountain road leads to Shuzenji, delightfully situated in a valley with a beautiful stream. This spa is also reached from Atami by crossing a pass and taking a train from Daiba to Ōhito, the terminus of the Sunzu Railway Line, by which you may return or you may proceed to any other point you please.





Skiing near Goshiki Spa

OUTDOOR SPORTS IN WINTER

GOOD SKIING RESORTS

Skiing, a form of outdoor sport recently introduced to Japan, has been steadily gaining in public popularity, being practised for various purposes in the snowy parts of this country—in the army, in mail traffic, and for exercise and amusement. It can be practised at any place where the ground is covered with snow in sufficient thickness; but for advanced and expert ski-runners slanting or sharply inclined planes, such as mountain slopes, afford the most enjoyable sport. Many such places are found in the central and north-eastern parts of Japan, of which the following places are recommended to foreigners.

Takata (Inns: Takadakan, Mitachi), on the Shin-Etsu Line, reached in about 10 hrs. from Tokyo (Ueno); 1st class, ¥6.03; 2nd class, ¥ 3.58.

It was in this place that skiing was first practised in Japan, when the Takata (13th) Division began to study the art some seven years ago under the instruction of some foreign military officers attached to the Division to learn Japanese military affairs, and here are situated the headquarters of the Japan Ski Club. The district between Taguchi and Takata is noted for its heavy snowfall, the snow often piling up to a

*Goshiki Ski-Ground*

height of 20 feet. The ski-grounds, which are near the city, extend as far as Mt. Myōkō and are much frequented by foreigners.

Mt. Kyōk (8,180 ft.), a little over 4 m. to the W. of Taguchi, four stations before Takata (fares: from Ueno 1st class, ¥5.55; 2nd class, ¥3.29). Snow is often seen on the top of the mountain even in July, and its long inclined slopes afford excellent grounds for skiing, when they are deeply covered with snow early in spring. The mountain has another attraction in the form of a hot spring resort, Myōkō by name, at its foot, which is conveniently made the starting-point for ski-runners (Inn: Kajimaya).

Goshiki Ski-Grounds.—The ski-grounds are found in the vicinity of the Goshiki Hot Spring (Inn: Sōkawa. Some foreign meals served). The spa lies about 2 m. up Mt. Azuma from the Itaya Station on the O-u Main Line, which is reached from Ueno in some 10 hrs. Fares: 1st class, ¥6.13; 2nd class, ¥3.64. It is a quite secluded spot rising about 3,300 ft. above the sea, and in winter the whole mountain slopes are deeply covered with snow, which remains unmelted usually till June, and skiing can be best practised here from the end of December till March. The ski course was first opened here several years ago and now the place claims to be one of the best ski grounds in Japan especially for beginners. Some skis are let out for hire at the inn above mentioned.

Kusatsu (Hotel and Inns: Kusatsu Hotel, Ichii, Daitōkan, Bōunkan), is a hot spring in Kōtsuke province, well known as the most efficacious in Japan and is much favoured as an excellent summer resort, with very

pure, bracing mountain air and a moderate temperature. Being on an extensive plateau at an altitude of 4,500 ft. above the sea-level, the place receives much snow during the winter, especially from the end of December to February, and skiing can be best practised during this time on the elevated lands near Undō-chaya and at the foot of Mt. Shirane. There are several expert ski-runners in the town who made a successful ski trip last winter over a high mountain of 7,000 ft., Shibu Tōge, as far as Echigo province. Some skis are let out on hire in the town.

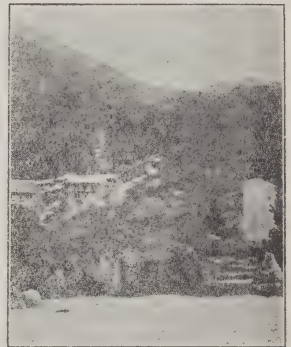
The only drawback attached to the town at present is its poor means of access. But when the Kusatsu Light Railway, which is now operated half way from Karuizawa, is completed, Kusatsu, in addition to its other attractions, may well claim to be the best place for skiing within easiest reach of Tokyo.

Another way of approach is from Takasaki or Maebashi to Shibukawa by electric tram; from Shibukawa to Nakanojō (Inn: Nabeya), thence, via Kawara-yu and Otsu, to Kusatsu by basha.

Railway fares from Ueno

To Takasaki, 1st class, ¥ 2.70; 2nd class ¥ 1.60
 „ Maebashi, „ „ ¥ 2.90: „ „ ¥ 1.72

Kosaka (Kosaka Hotel), in the North-Eastern part of the Main Island, is noted for the Kosaka Copper Mine. Its being situated at a great distance renders the place less frequently visited by foreign ski-runners, but it has fine mountain slopes well adapted for skiing from the end of December to March. The sport is in great vogue among the members of the Kosaka Copper Mine Company, on the premises of which is a branch office of the Japan Ski Club.



Goshiki Spa

Kosaka is a thriving mining town with some 15,000 inhabitants, about one-half of whom are mine-workers. It is a well-equipped community, with schools, hospitals, electric cars and so on, and is connected with Ōdate on the O-u Main Line by the Kosaka Railway (14 m.). Railway fares are:



Skating on Lake Shūji

Tokyo(Ueno)—Ōdate 1st class, ¥ 10.80; 2nd class, ¥ 6.43
 Ōdate—Kosaka — „ „ ¥ 0.63

Other Places.—Besides these places there are found many places suitable for skiing: Subashiri on the slope of Mt. Fuji, Mt. Haruna near Ikao, Nikkō, Morioka, Aomori, Hirosaki, and Sapporo and Asahigawa in Hokkaido.

GOOD SKATING RESORTS

Lake Suwa (see the Frontispiece.).—The lake district is famous for its sericulture, the town of Okaya having a great number of silk factories. Two other towns, Kami-Suwa and Shimo-Suwa, are almost continuous along the shores of the lake and seem to lie on subterranean beds of hot springs, as hot water issues wherever a bore is made.

The lake which is surrounded by high mountain ranges, is at an elevation of about 2,600 ft. above the sea, and in the depth of winter it is alive with skaters. Though the skating season varies somewhat, according to the weather which prevails every year, it generally commences about the 10th of January and lasts till the middle of March. A skating rink is usually opened early in December at Shimosuwa for the practice of beginners.

The annual skating competition is held on or about the 11th of February (National Holiday). The lake is supposed to be the best skating ground of all in Japan, and is conveniently reached from Iidamachi (Tokyo) in about 9 hrs. Fares from Iidamachi to Kamisuwa: 1st class, ¥4.65; 2nd class, ¥2.74.

Inns.—Botanya and Nunohan at Kamisuwa; Kikyōya and Maruya at Shimosuwa.

Lake Shoji (Shoji Hotel), is prettily situated at the north-western foot of Mt. Fuji. It is one of the best summer resorts in Japan, having pure air and beautiful surroundings. In winter the lake is also much favoured by foreign skaters; and, being visited by a large flock of wild-fowl, it affords a nice shooting ground in winter.

The lake is reached either from Gotemba, on the Tōkaidō Line or from Ōtsuki on the Central Line. Railway fares are:

Tokyo—Gotemba	1st class, ¥ 2.93; 2nd class, ¥ 1.74
Iidamachi—Ōtsuki	„ „ ¥ 2.35; „ „ ¥ 1.39



Skating at Karuizawa



Skating at Karuizawa

Karuizawa (Hotels: Manpei, Karuizawa).—The place is well known among foreigners as the best summer resort in the Far East, and it is also noted for its gorgeous autumnal tints. In winter the place is not altogether devoid of interest, as skating can be practised on a large pond situated near the station, and skiing, when the snow falls thick enough, may be tried on the mountain slopes in the neighbourhood. There are many through trains from Ueno (Tokyo). Fares: 1st class, ¥ 3.53; 2nd class, ¥ 2.10. Time required, 5 hrs.

Lake Haruna.—This is a small crater lake in Mt. Haruna, 6 m. from Ikao Hot Springs, encircled by Ikao-Fuji,



Skating at Nikkō

Eboshi-dake, and some other peaks. The water of the lake is frozen in winter, affording an excellent skating ground.

To reach the lake, visitors mostly choose the way from Ikao, easily accessible from Tokyo by rail and electric tram, cars being changed at Takasaki. Combined rail and electric car fares from Ueno: 1st class, ¥ 3.57; 2nd class, ¥ 2.65.

Nikkō (Hotels: Kanaya, Nikkō), which no visitor to these shores should fail to see, is reached in 4 hrs. from Ueno (Tokyo); fares: 1st class, ¥ 3.60; 2nd class, ¥ 2.14. Nikkō is of course at its best in autumn, but a visit in winter is not without compensating advantages. Besides its magnificent temple buildings always of deep interest to lovers of art, ice skating can be practised on the pond owned by the Kanaya Hotel there. It is 120 feet long, 60 feet wide, and 8 inches deep, made of cement concrete with asphalt bottom.



THE TOURIST'S TOKYO CALENDAR

NOVEMBER

3rd (Sat.). As the first day of the Cock falls on this date, this year, the usual popular festival is held at the Otori Shrines near Asakusa Park and other places, to which hundreds of thousands of people resort to worship and take back ornamental bamboo-rakes, etc., as these are believed to bring good luck to their purchasers.

15th (Thurs.). Festival for girls of 3, 5, 7 years old, known as "Shichigosan." Girls in gay dress, accompanied by their mothers, go to pay homage to the gods at Hiei Shrine in Akasaka, Myōjin Shrine in Kanda, Hachiman Shrine in Fukagawa, etc.

On or about this day the Imperial chrysanthemum Garden Party is given. Tourists may obtain invitation through their respective Embassies or Legations.

15th (Thurs.). The Second day of the Cock; a fête takes place similar to that on the 3rd.

18th (Sun.). The Chem.-Ind.-Exhibition at Ueno is closed on this day.

20th (Tues.). "Bunten" at Ueno referred to elsewhere comes to an end on this day.

23rd (Fri.). Second Harvest Festival (Niinamisai). National Holiday.

27th (Tues.). The third day of the Cock.

Chrysanthemum and maple leaves are seen at their best in this month.

DECEMBER

5th (Wed.). Festival at Suitengu Shrines, the biggest taking place at Kakigara-cho, Nihombashi. Paper charms are distributed.

14th (Fri.). Annual festival in memory of the Forty-seven Ronin ("Loyal Retainers"), takes place at Sengakuji Temple, where are found the tombs of these faithful samurai.

25th (Tues.). Christmas celebrations.

About this time skiing and skating begin in northern Japan.

28th (Fri.). The decoration of streets and entrance gates of houses for New Year begins, adding gaiety of the appearance of the streets.

29th (Sat.). Official vacation for New Year commences this day and lasts till the 5th Jan.

31st (Mon.). At midnight of this day, each temple bell is struck one hundred and eight times to announce the passing of the old year.

THE TOURIST'S KYOTO CALENDAR

NOVEMBER

Oct. 27th to Nov. 11th. Bijutsuin Fine Art Exhibition at the First Industrial Bldg., Okazaki Park.

8th (Thu.). Hitaki-Matsuri (Bonfire festival) at Inari, S. sub., and other Shinto temples.

15th (Thu.). Jūya-nembutsu (Buddhist invocation for ten nights) at Shinnyodo, Shishigaya-cho, S. part. This prayer takes place every evening from 6th to 15th, on the last of which crowds of people worship there.

21st (Wed.). Hō-nn-kō (Thanksgiving pilgrimage) at the Higashi Honganji Temple, lasting for a week.

21st (Wed.) to 25th (Sun.). "Maple Dance" by Kyoto belles at Kaburenjo, Gion. A great autumn attraction corresponding to Cherry Dance in spring.

Chrysanthemums (early part of the month): at the Tenneiji Temple, in the N. part; Hiranoya of Maruyama in the E. part; Takioya of Hirano in the N. W. part.

Maples (middle of the month): at the Kōmyoji Temple at Awazu; Ogurayama hill at Saga; Arashiyama hill; the temple compounds of the Nyakuōji; the Eikandō; the Kiyomizu Temple; the Tōfukuji Temple with a maple gully; and the famous resorts of "Sanbi":—Takao, Toganoo and Makinoo.

DECEMBER

1st (Sat.). Daicha-tō, or grand tea-ceremonial meeting, at Kitano Tenman Shrine.

9th (Sun.). Daikon-taki, or radish-cooking festival at the ruins of Narutaki Temple, Hanazono, W. sub. A curious rite of prayer.

13th (Thu.). Markets for sale of New Year decorations are held in Shinkyogoku, Shijo-dori, and other main streets. These streets present lively sights especially in the evening.

14th (Fri.). Annual festival for the Forty-Seven Ronins takes place at Zuikōin, the former site of the Lord Asano's mansion, where their relics are exhibited for public inspection.

17th (Mon.). The grand annual festival of the Kasuga Shrine, Deer Park, Nara, about 1 1/4 hr. from Kyoto.

31st (Mon.). Okesa-Mairi of the Gion Temple on the New Year's Eve, when visitors to the Temple carry back to their homes the sacred fire in a fire rope with which to kindle a new fire for cooking the New Year's meals.

Enjoying Show Views at Maruyama, Arashiyama, Uji, etc.

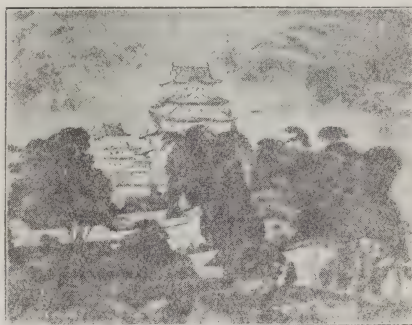
Theatres: Minamiza, Meijiza, etc. Moving-pictures Shows at principal white houses at Shinkyōgoku Theatre Street.

OF TOURIST INTEREST

Subject for the Imperial New Year Poem Contest.—Of the New Year's rites performed at the Court, perhaps the most romantic one is the "Wakahiko," or Poetical Meeting, generally held on the 18th of the 1st month. On the occasion some dozen poems, carefully selected out of thousands composed and presented by all sorts and conditions of men, are read out in the presence of Their Majesties. The subject of the poem for the coming New Year, as announced by the imperial Bureau of Poetry, is "Umibe-no-Matsu," or "Pine-Trees on the Beach." Foreigners may present their poems composed in their respective languages if attached with their Japanese translations.

"Bunten," or the Mombusho Art Exhibition.—This exhibition, the

most important of the kind in this country, held yearly under the auspices of the Education Department, was opened on the 17th Oct. at Ueno Park, Tokyo. It will continue until the 20th Nov. Soon after it is closed in Tokyo, it will be re-opened in Kyoto (from the 27th Nov. to the 10th Dec.). The exhibition embraces three departments: pictures of Japanese schools of art, pictures of Western schools, and sculpture. For this year's exhibition the total number of objects submitted was 3,851, of which 273, that is, 154 Japanese pictures, 69 Western pictures, and 50 specimens of sculpture, were accepted by the committee of judges.



"Shiro" by Kunzō Minami, in
"Bunten" of this year

Baron Okura's Gift to the Nation.—Baron Okura, one of the leading business-men in Japan, has long been engaged in the collection of works of Eastern, mainly Buddhist, art, which he had housed in a fine building known as the Okura Art Museum at his residence, Reinanzaka, Azabu, Tokyo. Recently the Baron presented to the Nation the above mentioned property, including a small Korean temple re-erected in the compound adjoining the museum, the total value of the collection being estimated at eight million yen. The museum will be opened to the public early next spring.

Chemical Industries Exhibition.—This exhibition is now being held at Ueno with a view to encouraging the progress of chemical industries in this country. It will remain open until the 18th Nov.

Year-end Street Scenes.—From the middle of December, fairs for the sale of New Year decorations are held in many of the streets, and every shop window assumes unusual brightness with all sorts of articles attractively displayed. Christmass decorations are seen in stores dealing in foreign goods in the Ginza and elsewhere.

J. T. B. NOTES

J. T. B. Visitors.—During the nine months from January to September, foreign visitors to the J. T. B. headquarters and inquiry offices in Japan proper, were more than 7,500 showing an increase of over 1,000 when compared with those of the corresponding period of last year.

Tsingtao More Popular as a Summer Resort.—During this summer some 10,000 foreigners visited Tsingtao, which figure shows an increase of 2,500 over that of last summer. We may here state *en passant* that at present there are two hotels there, Grand Hotel and Strand Hotel, with an aggregate accommodation for 280 guests. Prospective visitors would do well to arrange with the hotels as early as possible.

Poster Exhibition.—In July 1915 the J. T. B. held its first Poster Exhibition at its headquarters, which was followed by the second held in 1916 at its Yokohama inquiry office, both achieving fair success. These posters, mainly concerning travels, were collected from almost all countries of the world, and have been used on several occasions outside the Bureau. This October some of these posters were exhibited in a poster exhibition in Kyoto at the request of the Commercial Museum of that city, and later in the same month in an exhibition of printed advertising matter at Takarazuka near Osaka at the request of the Minoo Electric Car Company, under whose auspices it was given.

Tourist Literature of J. T. B. Members.—Some of the printed matter recently prepared by J. T. B. members are as follows:—

“South Manchuria Railway,” (in English) by S. M. R.

“Japan” (in Russian) by I. G. R.

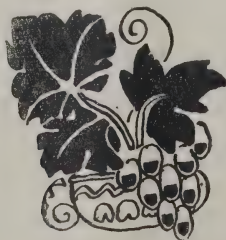
“The Inland Sea” by O. S. K.

Fresh J. T. B. Literature.—The J. T. B. has lately added to the long list of its travel literature the following:—

Map and Guide of Yokohama (price 30 sen).

“ ” of Kobe (Free distribution).

“ ” of the Inland Sea (Free distribution).



〔縱覽個所紹介證發行數(本部の分)〕

月次	後樂園參觀證	一般縱覽個所參觀證
四月	三回 六名	四回 八名
五月	十二回 四十四名	十回 二十九名
六月	二回 四名	六回 九名
七月	三回 六名	七回 十三名
八月	一回 一名	ナシ
九月	一回 六名	一回 一名
計	三十二回 六十七名	二十八回 六十名

□九月中寄贈圖書雜誌 (和文の部)

高山植物	著者
山岳	日本山岳會
商工時報	農商務省商品陳列館
鐵道旅行案内	鐵道院
露日協會通報	露日協會
讀書雜誌	滿鐵讀書會
經濟資料	東亞經濟調查局
遊覽の日本	其社
自動車	日本自動車俱樂部

漫遊新誌
鐵道時根
月報
月報
月報
行報

南父子漫遊商會
事報局
東京商業會議所
橫濱商業會議所
京城商業會議所
白木屋吳服店

次號 大正七年一月一日發行

大正六年十月二十九日印刷
大正六年十一月一日發行 (非賣品)

東京市東京驛内
シヤパン、ツリーリスト、ビューロー
發行人 生野團六
印刷人 伊崎開治
印刷所 博文館印刷所
東京市小石川區久堅町一〇八番地
東京市小石川區久堅町一〇八番地

き非常なる活況を帯び、夏期滯在外客數約一萬人に上り(昨年に比し約二千五百名の増加)、夏期中每週一回ストランドホテルにて開催の音樂會の如き參加者昨年は僅かに百名に滿たざりしに本年は倍加しグランドホテル、ストランドホテル共避暑外人を以て滿員の有様なりしとの事なり。臺北支部も今春英文臺灣案内臺北案内の増刷をなし、南清東印度諸島方面よりの外客誘致に努めつゝあるが近時其來遊外客數も漸次増加しつゝあり。

豫て記せる如く北京、哈爾賓兩案内所も近々開設の運びに至る可きが、兩所開設の曉には一層の好況を呈す可く、殊に支部滿洲方面旅行者激増の時に際し、兩所の開設はひとり外人旅行者のみならず、邦人漫遊客にも便宜尠らざるべしと信せらる。

□東洋フィルム會社一行に對する斡旋 九月上旬來朝、本土、北海道、九州各方面に亘り其景勝風俗を撮影しつゝある米國東洋フィルム會社撮影團の一行に

對し目下我がビュローは鐵道院と相計り充分の便宜を提供しつゝあるが同團は數名の俳優をも含み、本邦の撮影終了後は鮮滿地方へ赴く可しとの事なり。

□ポスター出陳 九月中旬、京都商品陳列所主催のポスター展覽會に同所の依頼に由りビュロー所藏のポスター六十點並各種外國文印刷物を出陳し、引續き十月七日より二十八日迄寶塚新溫泉に於て開催の箕面電鐵主催廣告印刷物展覽會に同様の出品をなせり。

□フオールダーケース送付 在マニラ、ウアナバア、アインス商會よりの依頼に由り、九月下旬同所宛ビュローフオールダーケースを送付せり。

□サロニカ商務官に印刷物提供 九月下旬、サロニカ政府商務官ビールコース氏外一名本部へ來訪、參觀の上案内記類を求められたるに付各種案内書類取纏め提供せり。

□鮮滿支那漫遊客増加 最近、邦人にして個人若し

熱海		道後	
七月	八月	七月	八月
一〇三	一五七	一	一
六	二二	四	一
七	九六	一	一
二六	一五七	一	一
二	四	一	一
六	六二六	一	一
一四	三三	一	一
三五八	一、〇〇四	四	一

備考 * 印を附せるは延人員にあらず、輕井澤は未着

會 報

□ビュロー近況一斑 我がツリーストビュローの事業は近時著しく發展をなし、其幹旋外客數の如きも本年一月以降九月迄に内地のみに於て約七千五百餘名に達し、昨年同期に比し約千餘名の増加を見更に各支部並囑託案内所の幹旋外客數を加算すれば一萬六千餘名にも達す可く、又鐵道院乗車券依託販賣の如きも逐次成績を擧げ、例へば去る九月中の如き其賣上高約四千三百圓にして昨年同月に比し約二千餘圓の増加を示せり。觀光外客に配布す可き印刷物も現在約七十種に及び、其他鐵道院滿鐵日本郵船

東洋汽船各ホテル等會員發行の印刷物を加ふれば目下約百種にも上り居れり。

朝鮮鐵道が過般滿鐵と併合の結果、我が朝鮮支部も京城管理局内に移され、従つて二三役員間の移動はある可きも、之に由て我が鮮滿支部の事業は統一せらるる事となりたる次第なれば今後同支部の事業施設は益々注目に値す可く、殊に鮮滿經由西歐連絡旅客増加し支那鮮滿旅行者の來往繁き今日、旅客はこの併合統一に由り連絡其他に於て一層の便宜を享受し得る事となるべし。

青島支部も漸く諸般の創設的施設成り、目下海外へ配付す可き英文青島案内印刷中なるが、今夏の如

地	上高	大沼	高山	松島及	鹽原	湯本	詞	中宮	日光	澤	輕井	草津	
八月	七月	八月	七月	八月	七月	八月	七月	八月	七月	八月	七月	八月	七月
五一	三四	二五	八五	七三	四二	一八九	一五五	一七三	二五二	一	一	二六	二〇〇
三〇	一六	一	一	二二	一、三六	七七	三四	二二	九七	一	一	二九四	一七〇
一七二	四二	一	一	三〇	一七六	一	一	一	一	一	一	四三	一
一	一	一	一	三八	三〇	一〇	二四	二〇五	二〇三	一	一	三	一
一	一	七	五	四六	二五	一三	五五	三三	一八二	一	一	四八	四四
一	六	一	一	二〇	四五	八二	二七	二六三	二七	一	一	五五	六三
一	三	一	一	一七	七〇	三八	一六	二二	一、〇三	一	一	一四三	一七九
二五三	一〇〇	二二三	九〇	三、五九四	二、〇三五	八〇〇	四五七	二、五九六	五、一七四	一	一	八〇二	六五六
巖島	北條	京城	青島	奉天	旅順	星浦	山	金剛	下關				
八月	七月	八月	七月	八月	七月	八月	七月	八月	七月	八月	七月	八月	七月
二一五	九三	二〇	二〇	三七	三六	一、〇三四	八九五	一〇〇	一	四六	三四		
三八四	二八〇	四八	三〇	五七	六九	四	六	六	一八	二九	六八		
二	一	一	八	一	一	一	一	一	一	一	一		
二〇三	一五〇	四〇	六二	八	二	三三	三六	一二	四〇	一四	二		
二〇	五	一	一	五七	四三	三六〇	五三九	一	四〇	一五	二〇		
九九	一八	三七〇	一四〇	八、九五二	六、六三三	一	一	一〇	一	九	二		
九	三	二	一三	一三	一	二四	九八	一四	一	一九	七		
八二二	五四九	四五	二〇〇	九、一〇〇	六、七八八	一、五九	一、五七四	一四二	九八	一三三	一三三		

大正六年夏期滯在外人數調 (各所管警察署の調査に由る)

地名月次		英		米		獨		佛		露		支		其他		計		地名月次		英		米		獨		佛		露		支		其他		計	
次	國	次	國	次	國	次	國	次	國	次	國	次	國	次	國	次	國	次	國	次	國	次	國	次	國	次	國	次	國	次	國	次	國	次	國
東京*		七月	九三	三	三	三	三	九	六二	三七二	三四	九四	一〇〇	八八八	一〇〇	八八八	寶塚	七月	四	一	四	一	二	二	一	二	一	二	一	二	一	二	一	二	
東京*		八月	二三	一六	三	三	三	一四	四九	四〇三	一〇〇	八八八	一〇〇	八八八	一〇〇	八八八	有馬	八月	一、〇八〇	四七五	二五	九二	九六六	一七四	六三	二、九六六	八月	一、〇八〇	四七五	二五	九二	九六六	一七四	六三	二、九六六
橫濱		七月	二、〇六六	五、二六〇	七	七	五〇六	一、九二〇	三三九	一、九五二	三、二五	一、八七一	一、四九	二、〇六六	五、二六〇	一七	二、〇六六	鎌倉	七月	六五五	二六〇	一	一	一	一	一	一	一	一	一	一	一	一	一	一
鎌倉		八月	七三三	二四	一	一	四四五	八九六	一	一	三三三	二、五七	三三三	二、五七	三三三	二、五七	神戸	八月	一四三	一九八	一	一	一	一	一	一	一	一	一	一	一	一	一	一	
二ノ		七月	一六二	二、〇一九	六三	六三	一六二	二、〇一九	一六二	二、〇一九	一六二	二、〇一九	一六二	二、〇一九	一六二	二、〇一九	小濱	七月	一八六	五九	一	一	一	一	一	一	一	一	一	一	一	一	一	一	
岡		八月	二七九	三、四六七	九三	九三	二七九	三、四六七	九三	二七九	三、四六七	九三	二七九	三、四六七	九三	二七九	溫泉	八月	二四三	一四	二	二	二	二	二	二	二	二	二	二	二	二	二	二	
修善寺		七月	一	一	一	一	一	一	一	一	一	一	一	一	一	一	別府	七月	二八	五	三	三	三	三	三	三	三	三	三	三	三	三	三	三	
修善寺		八月	四	五	一	一	四	五	二	二	三	一四	一四	一四	一四	一四	長崎	八月	二九	一〇	一	一	一	一	一	一	一	一	一	一	一	一	一	一	
箱根		七月	二、七四三	一、二二	一五八	一五八	二八〇	九八六	二六五	四九	六、〇六一	二八〇	九八六	二六五	四九	六、〇六一	伊香	七月	七〇	一三〇	一	一	一	一	一	一	一	一	一	一	一	一	一	一	一
箱根		八月	五、六五	一、五七六	一	一	四〇	一、〇〇四	二二四	六〇	一〇、〇九五	六〇	一〇、〇九五	六〇	一〇、〇九五	六〇	長崎	八月	二九	一〇	一	一	一	一	一	一	一	一	一	一	一	一	一	一	
京都		七月	三〇	五四	一	一	二四	一九	一五二	一三〇	一、三四九	一三〇	一、三四九	一三〇	一、三四九	一三〇	伊香	七月	二二	五	四	一	一	一	一	一	一	一	一	一	一	一	一	一	一
京都		八月	三〇	五四	一	一	四	九六	二六二	一七五	一、五二	一七五	一、五二	一七五	一、五二	一七五	保	八月	五三	八三	二二	二	二	二	二	二	二	二	二	二	二	二	二	二	二

大阪支店 北區富島町

神戸支店 海岸通

長崎支店 樺島町

移民としては伯刺西爾方面へ渡航さるゝ方は、單獨渡航よりも、東京市京橋區新肴町一九、伯刺西爾移民組合の手を経て渡航せらるゝ方經費、手續萬端に於て好都合のことゝ存じます。

次 號

東洋汽船航路 南米航路の現狀

雜 錄

大正六年上半期中本邦渡來外客
國籍別調 (二月—六月)

國籍	大正六年	大正五年
英國	一、四三五	一、四八二
米國	二、六九六	二、〇五五
獨逸	三	五
佛蘭西	二二四	八九
露西亞	三、六一〇	一、八六六
支那	四、一七六	二、一五五
伊太利	二六	二八
和蘭	一〇〇	六三
白耳義	二〇	一五
西班牙	一四	六
諸威	三〇	三三
瑞典	三九	一一
其他	二八四	一二五
計	一二、六五七	七、九三三
比較增	四、七二四	

——大藏省の調査に由る——

つを備へ、サルンの周圍に位して居ります、三等客

室は本船の中央に位し普通客船の一等室を設け得べき所にあり従つて船體の動搖を感ずること最も少く

且つ寢具に付きては

最も注意を拂つて居

ますので寢心地のよ

きことは自慢しても

よいと思ひます。

船内食事は和洋兩

種熟練なる料理人に

よりて精選したる食

事を供し旅客の満足

を計ることに注意致

して居ります。

乗組員は船長以下技倆經驗共に備へたるものを選
定し航海の安全は素より乗客一般の取扱には殊に注
意を拂うて居ります、船醫は無料で診察に従事致し

ます。

乗船申込

乗船御申込は東京、横濱、神戸、大阪、長崎の各

支店中御便宜な所へ

申込んで載けば夫々

船客係に於て充分の

御取計を致します、

唯だ、目下各室共旅

客輻輳の爲め可成前

度に申込んで戴くこ

とが必要で、一二ヶ

月以前に申込んでも

客室賣切の場合が少

くありません、左に



市 ス レ イ ア ス ノ イ ブ

前掲弊社支店所在を申し上げます、

東京支店 日本橋區南茅場町

横濱支店 山下町五〇

寄港地の通貨

通貨は日本出發の際英貨に兩替して置けば寄港地は素より南米に至つてからも一般に便利であります。各寄港地の通貨と邦貨換算率とを申し上げますと次の如くであります（尤も換算率は常に變動を免れませぬ）

香港、墨西哥弗（約一圓）

一仙 十仙一弗

新嘉坡、海峽殖民地弗（約一圓十錢）

一仙 十仙一弗

ダーバン及ケープタウン（英貨

磅、約十圓） 志、二十志一磅片、十二片一志

リオデジャネロ ミルレース（金、

約一圓十錢。紙、約六十七錢）。ミルレース、一〇〇〇レ

ツーリスト 二十八號 南米航路の現状



丸 マ ナ パ

ス。コント、一〇〇〇ミルレース。

「サントス 同前

ブエノスアイレス 一ペソ（金、約一

圓九十一錢。紙、約八十四錢）

船室の設備、食事、船員、

本航路就航船は何れも北米航路に使用せられ船體の堅牢、動搖少きこと且つ相當の速力を有し世間の好評を博したるものであります。客室、食堂、診察室、病室、浴室、電燈、電扇、煖房器、冷蔵庫、洗濯器、散髪、消火設備、其他無線電信局ありて船内の愉快と安全とには充分なる注意を拂ひて遺憾なきことを期して居ります。客室は一等、

三等の二種に分れ一等は一室に床二つ、ソファ一

海外へ旅行する方の旅行券を要することは本船路も同様でこれは所轄地方官廳を経て外務省に願出で

大坂商船株式會社
南米定期航路圖



其下附を乞へばよいのであります。歐洲戰亂開始以來各地の旅行者出入取締が嚴重になりましたから旅券には本人の寫眞を添付し目的國及經由國の乗船地當該國領事の裏書を求めて置く必要があります。一例を申しますと亞國ブエノスアイレス市へ旅行せらるゝ方で神戸から乗船なさるとすれば其旅行券には神戸駐在の亞國領事の裏書を求められたる上、若し途中上陸なさるゝ方は英國伯國の神戸駐在領事の裏書をも求め置けば途中萬端好都合であります。此の旅券下附は時としては相當の時日を要する場合がありま

すから出来るならば前にて其手續をすることが肝要であります。

サントス (走一日) 六十七日目
 プエノス (走四日) 七十二日目
 アイレス (走四日)

復航 (プエノスアイレスより)

距離 碇泊日數 プエノスアイレスより

プエノス (走十六日) 十七日目
 ケーバン (走四日) 二十二日目
 タウ (走四日) 四十五日目
 新嘉坡 (走二日) 五十六日目
 長崎 (走二日) 五十九日目
 神戸 (走二日) 六十四日目
 横濱 (走一日)

就航船

たこま丸 排水 一二、〇〇〇噸
 しあどる丸 同 一二、〇〇〇噸

ばなま丸 同 一二、〇〇〇噸

航海度數

二ヶ月一回 (往航横濱よりプエノスアイレスまで約七十二日、復航プエノスアイレスより横濱まで約六十一日)

旅客運賃

自横濱、神戸、至プエノス 一等 五八〇圓
 自長崎、至プエノス 二等 二五〇圓
 自プエノス、至横濱、神戸、長崎 一等 五八〇圓
 自横濱、神戸、至ケーバン 一等 三三〇圓
 自長崎、至ケーバン 二等 一四〇圓
 自横濱、神戸、至横濱、神戸、長崎 一等 三五〇圓
 自ケーバン、至横濱、神戸、長崎 二等 一四〇圓
 自ケーバン、至プエノス 一等 三〇〇圓
 自プエノス、至ケーバン 二等 一二〇圓

旅行券

ツーリスト資料



大阪商船會社
南米航路の現状

大阪商船會社
遠洋課長

村田省藏

大阪商船會社定期航路は南亞經由南米東海岸に至るものでありまして昨年末笠戸丸の初航を以て開始し、去る九月中旬第四回航船タコマ丸が出帆いたしました次第であります。

同航路の寄港地及航海日程は左の通りであります。

往航 (横濱より)

距離

碇泊日數

横濱より

横濱

神	戸	(走 三五〇哩)	三日	二日	目
長	崎	(走 三八九哩)	一日	七日	目
香	港	(走 一九五九哩)	二日	十三日	目
新	嘉坡	(走 一四四〇哩)	一日	二十一日	目
ダ	ー	(走 五二三哩)	二日	四十三日	目
ケ	ー	(走 八五五哩)	二日	四十九日	目
タ	ウ	(走 四日)	二日	六十四日	目
リ	オ	(走 三二七哩)	二日		
ネ	ロ	(走 十三日)	二日		

にもなるのでありますから、況して汗漫の遊びを事とする、旅客の爲には、尤も厭はねばなりません。

工場の勃興は、やゝもすれば多くの不攝生を伴ひ易いもので、嚴重に取締らないと、いろ／＼の障礙を來す憂ひがあります。さりとて今日の處では、多くの人達が、金儲けに現であつて、徐かに風景などの事を、考へてゐる餘裕も、なかりさうでありますから、此舞臺が一つ回轉しないと、何の注意も耳に入らぬかも知れません。たゞ前途に

曙光を認めますのは

今日の大膨脹を致して居りまする、造船工業の建造能力が、後年もつと美術的要求の上にも用ゐられて立派な純日本式遊覧船でも、建造する時期が、屹度到來するだらう、と思はれる事であります。鞆の仙醉島に付きましては、私が既に『遊覧地としての鞆』に於て、いろ／＼要求をして置きましたが、近頃鞆町出身の仁丹本館森下博氏が、

同町へ金五萬圓寄贈

の申込をされたのは、餘程意強い事であります。その金は、同町有力者が組織して居る十日會へ、處分方を托されたさうであります。鞆町は之を其第一生命とする、

保勝事業の基本金に

して置くことが、最も良い分別ではありますまいか。森下氏は順風に帆を揚げた、普通の成功者であります。森下氏の外に、今日の荒波を乗り切つて、成金となつてゐる人も、いくらも有りませうから、所在風を望んで起り、この通りな寄贈を、爲りたいものだと思ひます。山口氏が尾道市へ、寄贈された十萬圓も、同市では多分勝地の設營に、つかふ事になるのでありませう。(大正六、九、一六)

山の街乗合馬車の喇叭にも

秋のひびきのありとおもひぬ

を急いで、相當の取締をせねばなりませんまい。若し夫れがなくて、今日の儘に放任して置かうものなら遂に再び回復すべからざる大恨事を、生ずる虞れがないとも謂へません。此事に付ては、ツーリストビューローに於ても、どうか其筋へ建議して戴きたいものであります。先達て嚴島の事を、或人と話し合ひましたら、

同島も近來蚊が多

くなつた、との事であります。それは例の宮島細工が、非常に多く賣行くため、その原料たる木材を、人家の裏などで、汚水に浸して腐蝕させたりしてゐるから、そこに子^こ子が生^はくからだ、と申します。そして然うであれば、その腐蝕には、藥液でも用ゐて相應の手當をすれば、子^こ子を生^はさなくても、済むであらうと思ふのであります。瑣事の様ではありませんが、古來

同島の様に潔淨を

第一とした島地では、萬事を最も衛生的に、用意したいものであります。現に廣島などでも、下水道工事が出來て、蚊が居なくならねばならぬのに、却つて中央の蚊の居なかつた所にさへ、近頃は蠟蚊が多く成りました。之は全く不用意な飲食物製造場などが、各所に出來たからであります。最も蚊の様なものは、生き易いのであります。それが工場の隅などの、暗いところに育つて、明るい場所へ襲撃して來るのであります。それから思ふても、嚴島などでは、萬事を最も衛生的に取締らないと、旅客の好んで遊びに來る、第一要件(潔淨)を亡くして了ふのであります。嘗て佛國のレセツプ氏が、巴奈瑪運河の開鑿に失敗した、その一つの原因は、ステゴマ、アノフェレスなどが、其毒嘴でマラリアを媒介して多くの従業者を倒した事であります。蚊の様な小さいものも、然いふ様に

大事業遂行の障礙



瀬戸内海共同設營論 一〇

瀬戸内海の爲に

藝備日々新聞記者

前田 三遊

瀬戸内海共同設營論を、昨年三月初めて提唱して以來、既に一年半餘を経過して來ましたが、此間に世上を噪がすに至つたのは、船腹不足の問題であつて、瀬戸内海は忽ち其影響を受け、造船工業が遽に繁榮して來ました。建造せらるべく、待ち構へてゐました純日本式遊覽船は、建造されないで、そんな美術的要求よりも、より多く實用的要求が熾烈な爲め、輸送用の汽船が、日々に又月々に、建造さるべく用意されて有るのであります。

因島尾道及大崎島

あたりの其工業の繁榮と云つたら、それは意想の外にあつて、黄金降る國を、そこに出現した有様だ、と聞及んで居ります。随つて製鐵業も、かしこに此處に計畫されて居りますが、兎に角

工業の勃興するは

喜ぶべき現象でありますけれども、どうか夫れが爲に、折角天恵に富んで居る、瀬戸内海の風致を、破壊しない様にしたいものであります。政府は此際是非共

勝地保護規則制定

人車は驅る可きも自動車は通じない。

自動車に依る探勝者は、更に李村臺東鎮を経て、青島に歸着するのが順序である。約五十分を要す。

探勝に要する費用及時間

自動車に依る場合。

一日借切、四人乗 廿五圓。

柳樹臺登山轎子賃、北九水迄往復、一人に付 一圓五十錢

食事其他、一人に付貳圓。

若し轎子に乘らない場合には、案内者を備う必要がある。案内

料北九水迄、三十錢

馬車による場合。

一日借切、四人乗 五圓。

其他の費用は、自動車の場合と同じである。

單に、九水北九水の遊覽に止め、沙子口に行かない場合には、自動車を半日借切にして、必要の際には増賃金を支拂へばいいのである。

半日借切、(五時間) 四人乗 十五圓。

増賃金、一時間を増す毎に 四圓。

遊覽に要する時間

自動車。

青島より九水迄

四十五分

九水より柳樹臺迄

十五分

柳樹臺登山

三十分

柳樹臺より北九水迄往復

二時間

柳樹臺より沙子口迄

三十分

沙子口より青島迄

五十分

馬車を驅る場合は約四時間四十分約四倍である。

青島在住内外人數調

(大正六年九月現在、青島軍政省調査)

國籍	戸數	人		口	計
		男	女		
日本	四、一二六	八、六〇七	七、三七二	一五、九八〇	
支那	五、二八三	二三、八三六	四、四八九	二八、三二五	
獨逸	一〇二	一一八	二三〇	三四八	
英國	一四	一四	二八	四二	
米國	一七	二二	一七	三九	
露國	五	六	二五	三一	
其他	一六	一八	一一	二九	
計	九、五六三	三三、六二一	一二、一七三	四四、七九四	

嶗山連峯を背後に控え、長汀曲浦、白沙連り、波靜かなる風光明媚の樂天地である。

沙子口は果實移出港として漁場として廣く世に知られた所で、日本漁船の數約二十隻、邦人の居住する者六十八名。料亭旅館各一戸あり。宿泊料三食付八十錢を普通とす。沙子口は元より一漁村に過ぎないが、海水浴場としては俗氣なく、喧噪なく、自然の風趣掬すべきものあり、推稱するに足る。

暮色漸く迫らんとする海は、天地幽幻の極に達し一面に朱を散らした様な、金色の逆光と、青い波の反映とが、時の移るに従つて、奇しく妙えに變化する。金と青との階調である。磯の小石にも、藻屑にも、黃金色が巢喰つてゐる。

白沙長汀のつきる處、遙かの西方海岸にある、赭瓦白堊の破屋は、元獨逸の兵營で、東方山下にあるのは警察署跡である。

波靜かな東南の海上に、精緻な繪畫に似た大福島

が、その神祕的傳説の由來を語つてゐる。

術師徐福が秦の始皇の命を蒙り、不老不死の靈藥を、未知の國蓬萊に獲むとし、童男童女二千人を將いて登仙したと云ふ遺跡である。

青島海水浴場の混雜を避けて、遠遊を試みる浴客多く、日々數臺の自動車が、往來すると云ふ。例年此處に集る海水浴客二百人を下らず而して其多くは浴場を本據として、附近嶗山連峯の仙境を探るのである。

一日の清遊客も、白沙靜波の汀に立つて、一竿猶能く尺餘の銀鱗を釣上げる事が出来る。更に浴後爽快の氣分に包まれて、嶗山山脈の偉觀を賞し乍ら、名物の梨果を、卓上にして、ビールを引くも妙であらう。

青島を距たる李村街道よりして六里。海岸の新道路に添ふて、石老人の勝景を探り、深山公園、忠の海浴場を経て五里弱。唯憾むらくは道路廣からず、

出張所の事業として、附近の山野に山藪を放飼してゐるから、探勝の便に就て質すのも無益ではあるまい。

橋を渡れば古廟である、北九水廟と云ふ。廟の前は白沙河の清流急奔して、眞白の水沫は霧の如く、太陽の金色の焰に輝き、河底は悉く雪白の石を以て成り、遠く曲一曲、蜿蜒として銀河の趣きがある。

橋畔に青空の朗かさと、恐ろしい魅力の漂つてゐる、碧淵がある。淵に臨んで、幻影的な稍々暗緑を帯びた屋根と朱塗りの柱から出来上つてゐる、如何にも支那式な神祕めいた月見堂が、寒霞溪の筍岩に似た奇岩を脊負つて



立つてゐる。此處を過ぎて、希望峠と河東峠の交叉

敷島旅館

點にある有名な「イレネー」小舎に到り、一水二水の勝景を探るのである、一日の清遊では、之れより以上探勝を恣にする事が出来ないの、再び柳樹臺上に引返し、轎子を捨て、溪流に沿ふて間道を下れば廿分で「板房」に着し、再び自動車上の客となる事が出来る。

沙子口の風光

九水谿谷の觀勝を繰返し乍ら沙子口街道の分岐點、早河に出で、猪窩河に沿うて下る事約十五分にして、廣漠とした海濱に達す。即ち租借地内東海岸唯一

の港灣沙子口である。

花毛氈の小徑を、轎子に凭つて、悠々と登り乍ら、寶玉を碎いたかと疑はれる岩清水を吸んで、爽快の氣を味い、やがて頂上に達す。約三十分。

元獨逸總督の別莊を始め、保養院（メクレンブルグハウス）及療養所などの、宏壯な建物が、數棟あつただけれ共、惜哉、攻圍戰當時、兵燹に罹つて今は僅かに其の舊を偲び得るに過ぎない。

破屋の中に「泉屋」と呼ぶ邦人經營の茶店と、支那人の休憩所とがある。飲料果實、菓子の類を備え、遊覽者の爲めに附近名勝の誘導を敢て辭せない。此邊りは水晶の名産地であつて、小童の之を鬻ぐ者多く拾錢で數個の土産物を用意する事が出来る。

遙かの東方谿谷を、白河の清流が、緑の木蔭を流れてゐる。西岸の纖細な、光澤のある苔をつけた、怪奇な動物に似た岩石や、高山植物の奇異な色彩をした花の一群などが、靜かな魅力に富んだ場面を作つてゐる。清澄な高原の大氣を透して、煙の様な紫色の

太陽の光りが、白樺に似た木立や、代赭色と深緑に彩られ、蒼空に接して聳えてゐる、山嶺に輝いてゐる。後方の空谷を蔽ふてゐる、木蔭を透しては、猪窩河の溪流が白蛇のやうに、蜿々として流れてゐるのが見える。四邊の高峯は皆白雲の帶を纏つて、幾多の傳説や、怪奇な物語の秘密を押し包んで、超然と聳え立ち、山頂にある青島柳樹臺放牧場の牛群が、數千尺の高嶺に、雲を吸ふて、悠々逍遙する有様は、無韻の詩である。一杖を手にして、無心の群牛と伍し、悟道を探るに似た牧者は、平和と悠久の象徴である。

北九水

此頂を東北に向つて急阪を下れば、白沙河の上流北九水に出る。行程約五華里。

左右の山腹に點々として隱見する、赤瓦の建物は、元獨逸人の別莊である。堀内支隊占領と大書された一家屋は今、青島林務署の出張所となつてゐる。同

總てに緊張した氣分と、宗教的敬虔の眞精神が満ちてゐる。

柳樹臺の登山及轎子

旗亭敷島を發して約十五分、やがて停車する山麓を「板房」と呼ぶ。柳樹臺の登山口である。

今は頽敗して、僅に其斷礎を遺すに過ぎないが、以前は相當に繁昌した、客車站(立場茶屋)の跡である。此處で自動車を見捨て徒歩或は轎子に乗つて、登山するのである。轎子の數約廿。轎子は四人の苦力に依つて擔がれるのである。山頂迄四十錢、往復七十五錢、北九水迄八十錢、往復一圓五十錢、若し一日借切りとすれば二圓である。轎子は二本の丈夫な棒に、椅子を縛り着けた様な物で、内地人には稀らしい乗物であるから、是非一度試るがよい。

柳樹臺は、嶗山連峰中眺望の冠絶せる、而して最も登山し易い一高地で、海拔千五百尺、九水北九水の分水嶺である。山麓より項まで四華里(一華里邦

六丁)。幅一間半位の道路を、九十九折に開拓して、登攀に便してゐる。

古來、嶗山は神秘的傳説の總本であつて、道士以外の俗人の登山は、絶對に不可能とせられてゐたのである。従つて登山道なども、全く不明であつたのだが、往年、獨逸の領有すると同時に、獨逸アルプス山岳會員の手に依つて、傳統的封鎖が破られ、初て此の山稜線は、系統的に調査せられたもので、現存の各登攀道は、皆その後の開拓になつたものである。

柳樹臺登山の路畔には、秋の七草が咲き亂れてゐる。阪路の兩側はこれ悉く萩である。桔梗刈萱女郎花野菊石竹、釣鐘草などが、優婉を競つて、愁ふるやうに、波打つて曲線美を見せると、無名の高山植物が、登山者を招く。此の風情は實に、精巧な愛嬌である。

山頂の眺望

る。

九水の奇勝仙景は、柳樹臺まで約二里の間、溪流猪窩河を挟んで對峙する、巉岩怪石と、沖空に聳立つ摩天の奇峰に翠綠と白雲を配したものである。

春は新綠に照添ふ、櫻杏の眺めがあり、夏は溪水に嗽して、綠蔭に憩ひ、杜鵑啼く夕暮れを樂むの快がある。秋は幽閑な神氣中に、溪水の音律と和して、妙えなる河鹿の聲を聽き、谿谷一帯に錦葉を以て彩る晩秋、數千尺の峻嶺に懸る冴月皎々として溪水に躍り狂ふ凄艶眞摯な自然の神景に對して、靜かに冥



砂子口附近の古老人

想の境に入る事が出来る。若し此の靜寂と、神秘的沈黙を破つて、古刹の晚禱の鐘が幽暗な恐怖を湛えた、谿谷を縫ひ漂つて來たなら、神仙の跡を慕ふ探勝者は、嚴肅な氣分に自我を没却して、三嘆時を久うするであらう。

九水庵

溪流に添うて、溯る事數分、やがて有名な彈月橋がある。橋の上流右手に當つて、古樹葱鬱としてゐる山麓に古刹あり、九水庵と呼ぶ。孫篤先の詩がある。

茅屋傾欹紫戶閉。遠籬蓬草間蔬麻。
道人十日九不在。遊客空來踏落花。

右顧左盼、連峰悉く、鋸齒に以て白雲懸り、巖々突怒、谿水は絶えず詩を口吟み、

李村及郊外の風光

青島より李村を経て、行程六里、附近の景勝を探り乍ら、自動車、馬車を驅つて、能く一日を以て足る。

自動車の客となつて、若鶴山の翠色を右方に眺め臺東鎮市街を横斷して、郊外を行く事暫時、蒼空高く、嶄然として聳え立つ、浮山の高峰を仰ぐ路傍に、征獨戰當時壯烈な夜襲を試みて、遂に名譽ある軍神の斑に加つた第四中隊長佐藤大尉の碑がある。碑文は神尾將軍の揮毫にかゝる。碑前に一枝の花を手折つて捧げ、やがて李村に入る。李村は青島を離る僅に三里、毎日乗合自動車の定期運轉がある。片道五十錢。邦人の居住する者約三百人、李村軍政署の所在地であつて、西は滄口に隣り、北は流亭を経て即墨に通じ、東は沙子口に至る要衝である。

附近一帯の地は、古來梨を以つて世に著る。沿道兩側の岡丘、皆丈餘の梨樹を植え、秋陽を浴びて、

黄金色に輝く累々たる無數の梨果は、蓋し一種の偉觀である。雪を欺き、雲と擬ふ、盛花爛漫の美觀を偲び乍ら、村民に拾錢を與えて、拳大の梨十數果を獲、車中にこれを賞玩するのち一興である。

初秋の太陽は、平原の波濤に、淡黄色の光を降りそゞぎ、漸く凋落の哀愁を示す、柳の並木を透して見る、嶗山連峯に懸る白雲の美、瑪瑙のやうに沈靜を極めた大空を、野鳩の群が綏かに舞う長閑な場面は、自動車の進むに伴れて山溪漸く盛り、峨々たる巉岩奇峰の涯下を、溪流淙淙として流れ、矮松稚樹、石間に柚出する猪窩河畔の壯嚴、雄大の偉觀と變る。

九水の勝景

青島を發して自動車行程四十五分、溪水に臨み、亭々たる大樹に囲まれて、白壁赤瓦の清洒な洋館がある。獨逸時代に建設した休憩所、觀川臺の跡で、現今は邦人の經營する旗亭兼旅館である。床しく「敷島」と呼ぶ。一泊三圓。即ち九水幽境の門戸に當

遊覽案内

仙境九水の探勝

——青島より李村九水へ——

遊覽地としての九水

嶗山は山東省に於て泰山に次ぐ名山である。

古來、王公太夫墨客の遊賞する者多く秦の始皇、漢の武帝、酒仙李白は其代表的人物である。由來泰山は歴代の帝王が政略になる封禪の史録に依つて名著はれ、嶗山は道教の師が悟道を究むるの仙境として知られた神秘的傳説に富む幽邃閑寂の仙境である。

九水は此の嶗山系に屬する山紫水明の一溪谷であつて、風光の非凡、山東の耶馬溪を以て擬せられ、閑靜なる幽境は、遊覽探勝の便と相俟つて、嶗山景勝中の尤とせられてゐる。

青島の濃艶な人工色彩に飽いた旅人は一度この仙境に曳杖して風光一新の妙、超世間的壯嚴の氣を味う必要がある。



北九水の景勝

て走る處又稀に見るの勝區たるを失はぬ。列車生瀨を發して行くこと少時鐵橋を渡れば身は早くも全く山中にある、四面たゞ山影溪聲嵐氣窓外に磅磚して

神思夙に爽なるを覺ゆるのである。此所より武田尾を経て道場に至る間河中巉巖激湍多く殊に兩岸楓樹に富み晚秋萬朶錦繡を織るに際しては風光の美轉た車窓の人を樂しましむるのである。特に此の溪流に就いて言ふべきは對岸の峯巒概ね山骨露出し矮樹其

の上に簇生し頗る蒼潤玄古の趣に富んで居ることである。就中武田尾道場間景致最饒にして神工鬼斧人をして驚倒せしむべき峽意巖容相次いて顯はるゝ間に或は對岸の峯頭素練を掛けたるが如き小瀑の懸るあり、或は翠松林を成して影を深淵に投せるあり、或は明珠争うて亂れ瓊雪紛々として灑く急瀬の狂奔するあり景狀千變萬化して應接に遑あらず人の或は稱して新耶馬溪となすもの宜なりと云ふべきである。道場以北は岸漸く潤く水又緩、時に簑笠の人對

岸に綸を垂るるを見るありて神意流石に舒ぶるを覺ゆるのであるが、取りたてゝ言ふべき景趣には乏しい。

上述の兩所は何れも京阪神より近きは一時間遠きも三時間にして到達し得る所に在り。杖せず笠せず身車中に安座し喫茶喫煙の中にこの景勝を擅にし得るのである山水を樂しむ事を知る者は觀楓の好期を逸せず須く行つて仙境の客たるべしである。

汽車賃

京都—龜岡	一 等	二 等
京都—道場	六三 錢	三八 錢
大 阪—龜岡	二、三〇	一、三六
大 阪—道場	一、七二	一、〇四
神 戸—龜岡	一、〇八	、六五
神 戸—道場	二、三六	一、五六
神 戸—道場	一、五〇	、九〇

驅しばらくも歇まず河中の石大なるものは屋の如く

を去つて進むこと少許大高瀬小高瀬の急湍を後にす

小なるものは柵の如く峻流之

に觸れ急瀉して瀑となり旁溢

して澤となり溪轉し路回るに

従つて溪山の美愈加はり人を

して造化の技巧茲に至るのを

歎せしむるのである。就中特

筆に値するもの二ヶ所ある、

舟戸と云ひ大坪と云ふ。舟戸

は鵜飼第二隧道と第三隧道と

の間にある、究迫し來つた峽

勢は此所に至て愈蹙り峽水

之に激せられて鼓怒咆哮し

噴薄激盪してさながら奔馬の

亂れ競ふが如く加ふるに兩岸

の楓樹悉く爛紅を呈し水の白と山の紅と相映發し絢爛目を奪ふのである。舟戸



保津川の溪谷

れば谷忽ち豁けて水勢頓に緩和し凝つて蒼潭となり湛然として凝膏の如きを見るこれ即大坪にして風致頗幽邃である。これより尙進んで手鞠岩河中に蹲る邊に至れば險阻漸く遠く四望開豁對岸の老杉翳鬱たる處諸田明神の古祠寂びたるを望む。此所よりは車は次第に流を離れて見渡す限り瓊田千頃翠松其間に遠く列る千本松原に入り程なく松平氏の古城邑龜岡驛に着するのである。

福知山線 生瀬

道場間

生瀬道場間七哩六分の間鐵路武庫川の溪谷に沿う



車窓より觀たる紅葉

鐵道院技師 田井眞吉

余は最近まで大阪に住むてゐたが阪神附近に於て列車内より紅葉の美觀を賞し得る處としては山陰線嵯峨・龜岡間及福知山線生瀬道場間の二つを擧ぐることを得ると思ふ前者即ち

山陰線嵯峨 龜岡間

は所謂嵐峽及其上流保津川の溪谷であつて、鐵路は嵯峨龜岡兩驛間七哩二分の間、峽谷を挟む翠巒の中腹を縫うて走つて居るのである。先づ列車嵯峨驛を離れ外人旅客の眼を悦ばす竹叢の繁きが中を行くこと須臾龜山隧道を出づれば忽ち前面に五彩陸離として錦繡を欺く峯巒の眉を壓して聳ゆるを見るであ

らう、これ即ち名にし負ふ嵐山であつて楓樹松柏枝を交へて滿山を飾り美觀眼を眩せしむるのである。

山麓は即保津の下流所謂千鳥ヶ淵であつて紺碧の潭色濃く澱む所山光水色相映發して秀麗の氣誠に塵寰の外にあるを思はしむる。車は漸く嵐山を後にし峽中の最長湍大瀬を左に眺めつゝ流に逆らつて進むこと數分にして保津川鐵橋に達する。溪流は此所より窓の右側に望むことゝなるのであるが其勢漸次急峻となり將に亂石奔湍の奇を以て知られたる保津の峻谷に入らんとするのである。眼を窓外に放つて下瞰すれば寒玉を欺く清冽の水は滂々如として狂奔疾

箱根の湖

(アドルフ)

見よ——まどろめる箱根

しじまなる水の上に

さゝなみはサラ／＼と

ヴィオリンの音のむせぶにも似たり

杉木立はつめたけに

その蔭影を水に蘸し

もの寂しき殿堂は

夕靄に包まれてあり

殿堂の裡の静けさ

いかめしき佛陀の像は

ほゝ笑みて默せり

半月は空に浮かび湖面を照らす

見よ湖面を照らす月光を

あやなす波紋の中に

その影は微かに震へて

しろがねの波ぞ流るゝ

日以上と滞在が長くなれば割引があり、月極となれば更に廉くもなる。賄や需用品の供給は同公園内にある商店が會社の監督の下に一定の料金でやつてゐるから是も安心である。勿論家族連の爲には自炊の便利な設備もある(挿圖參照)。斯う云ふ風の貸別荘や貸家が澤山出来れば幾分上記旅館の缺陷を補ふ事が出来、村の爲めにも客の爲にも甚だ利益ある事であらと思ふ。

□温泉のラヂウムエマナチオンに就ては前述の通りであるが、この温泉には鹽類泉炭酸泉硫黄泉の三種がある。溫度は何れも高く攝氏五十度乃至五十八度で其効能の泉質に由つて異なるは何れの溫度も同じ事である。只所謂ラヂウムエマナチオンに由る一般の生理作用を舉ぐれば、(イ)健康細胞の發育を助長し病的細胞を害する (ロ)利尿作用 (ハ)消化器管を旺盛にし便秘を緩和する (ニ)尿酸の分泌を増加する (ホ)血管を膨脹せしめ血壓を低減する (ヘ)精

力を増加せしめる (ト)血液の組織を加減する等が其主なるものなそうである

□三朝温泉の現状に就ては上述の如くであるが現在の計畫にして着々實行せらるゝならば近く五年乃至十年にして我が國屈指の温泉場となり得る事は容易であらう。又外人浴客誘致も決して困難な事ではあるまい、乍然凡そ事物には順序がある、計畫には資本が要る。假令縣より巨額の補助を仰ぐにしても三朝の現状に於ては短時日にして之を完成する事は多少困難であらうと思はれる。利益を打算するに先だち、資本即ち村民の負擔も充分考慮せねばならぬ。吾人は三朝將來の繁榮を期待すると共に各種の施設をして其緩急順序程度方法手段の宜しきを得る様經營せられん事を切に希望するものである。

山の端を廻る度毎に冷たい澄み切った空氣が襲つて來て「山の氣分が刻一刻に濃厚になる。儘

並木の長堤から三朝の關門 大岩橋が緑の木の間に見え出す頃はもうすっかり煤煙臭い現し世から脱け出て山と水と森の精靈に同化されてしまふ。

□縣の有志の發案でこの三朝に株式組織の貸別莊を建てる計畫もあるそうであるが、之は大賛成である。外國では遊覽地には大抵バンシオンやアパートメントなどがあり長期滞在の旅客に取つて極めて便利であるが、我が國には斯る設備は未だ見當らぬやうである。而して我が國の旅館設備の現状が改善されぬ限りこの貸別莊の需要の益々多



箱根に於ける貸別莊

く成り行く可きは言ふを俟たぬ。現在の我が國旅館

は長逗留の客や家族連れのに客に取つて甚だ不便且窮屈なものであり、殊に行儀の悪い客の多い遊覽地の旅館等では往々同宿者を擧聲せしむる行爲も行はれ、是が爲め折角の氣保養の旅が反つて不愉快に終つたなどいふ事は屢聞く所である。貸別莊の計畫は我が國に於ても已に二三の遊覽地に於て行はれてゐる、例へば箱根の強羅公園には小田原電鐵經營の貸別莊が六、七戸ある。家屋は大抵六疊二室に湯殿勝手付位で水道溫泉、電燈其他必要の家具一切が備付けられて

ある。家賃は一日、八十錢乃至二圓で六日以上、十

も注意を拂ねばならぬことである。旅館の改善といつても必ずしも建築調度を新にするを要せぬ、又斯る註文は今のところ到底出来ぬ相談でもある、只一般宿泊者に必要とする室の戸締、閑靜、清潔、通風、明り窓等の設備それから特に便所と洗面所に注意して欲しい、尤も外人を宿泊せしむるにしても床上上等の花莖を布きベッドの代りに清潔な布團二三枚を重ね椽側に小型のテーブル四五脚の椅子の準備でもあれば充分で、離室の設備でもあれば更に妙である。手近な例を挙げれば旅館の設備は鳥取の吉方温泉旅館、浴室の設備は玉造温泉瑠璃の湯位で先づ結構である。尤も將來三朝繁榮の曉には完全なホテルの建設を望むは勿論のこと。現在に於ては西藤館、酒屋、岩湯の三旅館が聞えて居るが其設備は前述の通りである、宿泊料は八拾錢乃至二圓であるが其他長期滞在の客に對しては旅籠或は木賃制度が設けられ一層經濟的に滞在し得る事となつてゐる。

□交通状態は比較的整つてゐる。鳥取市より鐵路西に駛る事約一時間、山陰本線上井驛で下車、直ちに車を雇ふもよく、又上井より倉吉まで輕便鐵道に由り倉吉より至るも大した相違はない。上井驛より二里九丁、倉吉驛より二里七丁、目下交通機關としては人力車のみであるが將來は馬車、自働車を運轉せしむる豫定なそうである。道路は武田川、三朝川の岸に沿へ坦々として、途中の景色は謂はゞ嘗て志賀重昂氏が東北の耶馬溪と推賞した、上州澁川から吾妻川の清流に沿ふて中ノ條へ、中ノ條から四萬温泉へ入る途中の景色を平面的に擴大した景色である。この途中をスケッチした某生の手記の一節を左に引用する。

山陰線上井驛から南に一里、東に折れて更に一里、夏木立の濃緑に掩はれて常夏の國もかくやと涼しい幾脈の連峯と、水晶の溶けて流れるかと怪まれる三朝川の清流とに送り迎へられつゝ眞白に洗はれた小砂利の一筋道を緩やかに登つて行く、車が

後も山、其眞中を三朝川が流れてゐる、河底にも温泉が湧き、砂湯のある事別府と同じく、只海と川との相違、規模の大と小との差である。今のところ公園などは出来て居らぬが、川向に山田温泉あり、五六町にして五斯の湧出してゐる天然浴場株湯^{かぶ}もある。約一里半にしてあの有名な三徳山三佛寺あり、又山越えに約二里半にして湖中の東郷温泉に出る事も出来、倉吉の町も近く、一週間位の滞在なら散策にも事欠かぬ。又三朝川は鮎の名産地で河鹿の名所である事も附記して置く。

□現在の浴客は大部分地方人士であるが、京阪、東京方面よりの客も少からず、外人も折々は來るとの事であるがこれも所謂日本一と知られて以來の事である、今年の浴客は約四萬人と豫想されてゐる。試みに大正三年以降の浴客數を挙げれば次の如くで、年々著しく増加して來る。

年次	人員	延人員
大正三年	一六九四	七、四〇九
大正四年	二一九七	一〇、四四三
大正五年	四一〇六	二二、一六〇
大正六年 自一月至六月	二九四九	一五、四一〇

氣候も山陰の温泉中では比較的溫暖の方で平均溫度(攝氏)春は十四度十二分、夏は二十七度、秋は十八度九分、冬は五度六分である。

□旅館の設備は現在のところ甚だ不完全で其第一流と稱するものも都下の旅館に比較すれば(これ或は些か其當を得ぬかも知れぬが)第四流乃至第五流以下程度のものである。來春浴場竣工期迄には大に改善を施こそうといふ計畫なそうであるが、温泉として第一肝腎なのは旅館である。折角遠方から來た浴客も居心地の悪い宿屋では、一ヶ月の滞在豫定も半月になり、半月の豫定が十日、十日の豫定が五日ともなるのが人情である、これ温泉側にも浴客側にも不利益で、殊に長期滞在を希望する温泉經營者の最

置くが三朝はミアサにあらずミサ、である。

□然るに最近、三朝村長の發案で大規模の溫泉經營が計畫され、佐竹知事や野田土木課長等の後援の下に愈々敷萬圓の資本を投下して其實行に着手した。

其の第一は村營浴場である。其設計に由れば二階建て、階下に約三十人を收容するに足る普通大浴槽二個と特別浴槽二個とがあり、階上には乾燥吸入室一個濕式吸入室二個と大休憩室とがある。浴室には何れも二間の脱衣室が具備され、斜洗壁、飲用泉等も附いてゐる。溫泉は階下のポンプ及モートル室に於て按配される様な仕組である。この浴場は已にもう工事に



三 朝 溫 泉

着手してゐるので、來年の三月には竣工の豫定なそうである。引續き第二期計畫として目下遊園地の設備、貸別荘の建設、旅館の改善等が問題になつてゐる。村では明春、この浴場の完成を俟つて大に内外人浴客の誘致を試みやうといふ意氣込である。

□先づ順序として三朝の現状を説明せねばならぬ。三朝は伯耆國東伯郡の東南にある三朝川沿岸の一小村で、現在戸數二百七十七戸人口千四百人、其中十戸が溫泉旅館である。未開の溫泉だけに凡てが簡朴で他の溫泉場のやうに遊蕩的

氣分のないのが何よりも旅客を悦ばしめる。前も山



三朝温泉の現在及將來

□内務省衛生試験所の調査に由れば我が國温泉中最もラヂウムエマナチオンに富むるのが鳥取の三朝温泉で、其含有量一リットル中百四十二マツヘ一四、次は關金温泉で三十三マツヘ五〇とあるが、其間に格段の隔りがある。更に之を世界のラヂウム温泉に就て比較するも現在の處之に優るもの伊太利エスキヤ温泉の三七二マツヘあるのみであるといふ。

即ち同温泉は單にラヂウムエマナチオンに由つて觀れば正に我が國第一、世界第二といふ格である。而してラヂウム療法の盛んになりつゝある今日同温泉の漸次顯著になりつゝある又決して偶然ではない。

□然し湧出る温泉にいくら効能があつても之に相應

した設備がなければ何の役にも立たぬ。之を巧に利用すれば日本一世界一ともなうが徒らに打棄て、置いてはいつ迄經つても埋れ木で、所詮賣の持腐れたるに過ぎぬ。由來山陰道には有馬城崎を始め岩井、吉方、東郷玉造等の温泉があり可なり世に知られてゐるが、この三朝温泉を知るものは蓋し罕なりであつた。然るに大正三年、東京衛生試験所の石津博士が其踏査試験の結果を世に發表してから急に中央にも聞えて來たので、現在の設備は未だ甚だ貧弱なものである。尤も記録に由れば其濫觴推古帝の御代にありと云へば決して新らしい温泉ではない、七百年目の今日まで隠れてゐただけの事である。斷つて

云ふ事に就ても多少研究する必要があらうと思ふ。
夫れから之は一寸した事であるけれども、溫泉場なら其溫泉地の模型を造るとか人文地理に關した小さな博物館のやうなものを設けるなども趣味ある事と思ふ。要するに恰も大洋を航海する汽船の持つてゐると同じ様な客を倦しめぬ設備があれば宜しい。

特に外人客に對して

近頃電車や汽車の中で随分不體裁を極めて居るものを見受けるが、若し斯る不體裁を外人が見たら屹度不愉快を感じるに相違ない。最近、殊に成金が簇出した爲め是等の醜態を多く見るに至つたのは大に戒しむ可き事である。それから外客に對してはモット親切であらねばならぬ。私は洋行して西洋人が親切である事をシミ／＼感じたのであるが、些細な事でも、例へば西洋婦人が買物をして歸つて來る、折悪しく戸を閉つてゐるといふ場合など傍に居合したら知らぬ顔せずに一寸開けてやる位の親切があつたら

外人との交誼も益々親密になるだらうと思ふ。それで外人に對しては物質上の待遇よりも、寧ろ精神的の待遇が肝要である。外人に愉快を與へ、そして外人が一日長く我が國に留まれば夫れだけ我が國の利益である事も考へ、外人を喜ばす事に心掛けるのが肝心である。斯くすれば或は外人に諛るといふ人あるかも知れぬがそれは偏見である。兎に角外人に對する心掛の養成が刻下の急務であると思ふ。而して溫泉場の改良も必要であるが同時に其途中の改良も大事である。溫泉場へ行く途中の汽車や電車の中で膝小僧を出したり毛脛を見せられたりしては西洋の貴婦人など、どんな感じをするか。米國や布哇などで白人と黒人とを區別して居るのも要するに或はこう云ふ點からでないかとも思ふ。(文責在記者)

大海の波ゆうぐれになりけり
悲し漁船の火ぞともりたる (柴舟)

學病院位な大きさである。職員は凡て献身的に従事し、費用を節して新鮮なる食物を得んが爲めに耕作養鶏等をやつてゐるものもある。又慈善事業として獨逸や墾地利では料理店に行つても芝居を觀に行つても切符を買ふと必ず救貧税が課せられ、其一部を惠んで貧しく飢ゑて居る人達を助けるといふ事になつてゐるが、我が國でも社會政策上貧民に對して何等かの方法を以て相當娛樂を與へる事が必要であると思ふ。

我が國の溫泉場に對する希望

我が國の溫泉場に對する希望としては、兎角溫泉場が不潔であるから、成るべく之を改良して貰ひたいものである。例へば溫泉場を逍遙する場合に、粗野な服裝をした村民や鼻垂小僧などを多く認めるのであるが、之がさう言ふ生活に慣れてゐる人なら別だけれども、若し身分ある人などが來て居る時には餘程目障りになるのである、之は西洋でも隨分議論

のある所であるが、獨逸の溫泉場などでは多く客の來てゐる間は村民でも餘り汚ない風をして居る者は成るべく目障りになるやうな場所へ出ない。又電車にも乗らないで、客を喜ばせて愉快にする事を考へて居る。我が國でも伊香保などは、村の鼻垂小僧が出ないやうに規定してある、さう云ふ事が先づ客人を喜ばせて其土地の繁榮を促す一の原因ともなるのであるから、地方人としても夫れだけの心掛があつたら好いと思ふ。

然し英國では決して自由を束縛しない、立派な公園があるとする、獨逸であつたならば一定の身分ある人乃至一定の金を寄附した者で無ければ入れぬやうに規定するのであらうが、英國では誰が入つて樂んでも宜しいとある、是れ英人が禮儀に厚く公共心に富んでゐるからである。斯る次第で詰り餘り階級の異つた者が混雜して居ると云ふ事は、溫泉場として其逗留客に如何なる印象を與へるものであるかと

溫泉場の經營ぶり

外國では溫泉を以て外國人より金を取るの具となし、以て國富増加の一財源としてゐる所から其經營保護の設備も大に完備してゐる。其經營の如きは小資本では到底及ばないので、従つて個人經營といふものは全然發達せず、大部分市町村乃至大會社の經營となり又皇室大宗教團體などの直營に屬してゐるもの尠くない。それで總て浴場からホテルまでが町村の經營である。斯くして各町村が競ふて其施設の改良を計り、我が國の溫泉場の如く内部の競争を失くして、其豊かなる財産を使つて行かうといふのが彼地に於ける溫泉場の方針である。然し經營上の如何は各溫泉場の秘密に屬し相互に決して之を知らしめない。

保護機關としては奥國の如き政府の局省内に泉源管理所、浴場管理所、治療管理所、市場管理所、等を設けて其監督に任じてゐる。泉源の保護等に關し

ても泉源保護規約があり亂堀を禁じ其涸渴を防止してゐる。治療管理所は治療税を課する以外に専ら浴客に快樂を與ふるの設備に留意してゐる。治療税は上中下三段あり、この治療管理所で割當てるのであるが、多くは浴客自らの身分により或は客舎に由つて割當てるもので、其收入の一部は娛樂設備費に充て他の一部は貧民浴客の饗應費としてゐる。

異彩を放てる貧民浴場

海外の溫泉場にありて一異彩を放つてゐるのは貧民子弟の入浴設備である。是は社會事業として特に注意す可きであるが、詰り溫泉の一部を貧民子弟の爲めに開いてゐるので、其經營は主として宗教團體又は皇室、市町村でやつてゐる。此處では或る期節を定めて順次交代入浴せしむるもので、浴客は募集に應じて醫師の届出でたものから調査選擇して約四週間宛入浴せしむる事にしてゐる。其宿泊の設備も英國の如き恐らく我が國の病院以上で、其建物も大



海外の溫泉場を視察して

傳染病研究所技師 眞鍋嘉一郎

第一にホテル使用人養成の必要

これは單に溫泉場に限つたわけではないが、外人漫遊客が我國へ上陸してから一番多く接するのは、ホテルの使用人であらうと思ふが、その使用人が甚だ感心出來ない。殊に語學の素養の足りない事、客扱ひの慣れぬ事は甚しいものである。獨逸の溫泉場などではインターナショナルと云つて、例へば佛蘭西人ならば佛語、露西亞人に對しては露語、又英米人ならば英語を以て應酬すると云ふ風に、外客をして毫も不便を感じしむる事がない。従つて其使用人の選擇敎養といふ事に對しては随分骨折つて居るし、

使用人自身の心掛も又異なるのである。即ち彼等は溫泉の閑散期を利用し、佛蘭西へ行き或は露西亞へ又は英國などへ行つて、靴磨きから始めいろ／＼の事情を研究し、シーズンになると又歸つて來る。斯くして語學を覚え其風俗習慣を吞込むものが使用人となるのであるから、外人旅客は一向不便を感じる事がなく、本國を旅してゐると同じ安心さを持つ事が出来る。之を我國のホテルの夫れの如く英語一點張り、然も其語學も不充分で辭書ばかり引いてゐたり、又全然其風俗習慣を知らなかつたりしてゐるなど、は、まことに雲泥の差である。



旅の歌

尾上柴舟

たよりなき心まぎらし打ち見やるよらで過ぎゆく停車場の札
雨ふくむ箱根の谷の夜の霧のなかに灯^ひを見る旅ごころかな
柳より草より暮の風おこる加茂に來てまた水をかなしむ
船も木も動かぬ影をうつしたる山下淵の暮の暗緑
思ひいづ暮れゆく谷の温泉^ゆの宿のその白壁の悲しかりしを
山かげの谷の川原の月見草こよひも月はささでめぐりぬ
旅といふ名にも疲れし夕ぐれの薄あかるみの中に山見ゆ
ここよりは伯耆の國に越ゆといふ白うのぼれる一筋の道
湯上りの肌に風ふく何の木か葉裏かへせる山の襷より
山山の黒う暮れゆく國境一點の火の見ゆるかなし
山のかげかなたの峯にとどきけりむくつけき夜にまたもなるらし
虫すこし聲する草をふみてみぬ月の光の愁へたる岡

四、長崎市

□

反射爐保勝會

一、今を去る約六十年前幕末の偉人江川英龍の政府に建議し海防上の根本事業として葦山村に於て經營せる大砲鑄造所たる反射爐保存を目的となし、幹事長一名幹事拾五名を置き、會員を分つに名譽會員、特別會員、通常會員の三種となす。

二、(イ)反射爐敷地にして民有に歸したるものを買収し之を陸軍省に獻納すること。

(ロ)右敷地内に花卉樹木を移植して庭園を造營すること。

(ハ)右敷地内に反射爐保存の記念碑を建設すること。

三、資金は會員よりの醵金を以て之に充つ。但し其會費は總金額五千圓を限度とす。

四、静岡縣田方郡葦山村役場内。

□

宗良尹良兩親王御遺蹟保存會

一、本會は宗良、尹良兩親王の御遺蹟を永遠に保存すると同時に口碑及書類を蒐集するを目的とす。會員を分つて特別賛助員賛助員會員の三種となし、會長副會長各一名、理事五名を置き會務を處理す。會員たんとする者は理事の紹介を要す。

二、本會の事業の主なるものは左の如し。

(イ)繪畫類の發行

(ロ)寫本發行

(ハ)講演會開會

三、會員の醵金を以て資金となす。

四、信州伊那郡大河原郷。

□

善光寺保存會

一、本會は善光寺如來を奉安する堂塔伽藍の永存竝に境内の保勝を圖るを目的となす。會員を左の五種に分つ。

(イ)名譽會員 金千圓以上の寄附者を云ふ。

(ロ)特別會員 金百圓以上の寄附者を云ふ。

(ハ)正會員 金參拾圓以上の寄附者を云ふ。

(ニ)普通會員 金拾圓以上の寄附者を云ふ。

(ホ)賛助會員 金五圓以上の寄附者を云ふ。

本會は財團法人にして會頭副會頭理事各一名、事務理事二名、評議員五十名を置き會務を處理す。

二、前項目的の遂行。

三、會員の醵金を以て充つ。現在資金は九萬壹千九十一圓三十九錢(大正五年九月)なり。

四、長野市善光寺境内。

莚會を開く事あり調査研究したる史談を交換し、且時々「筑紫史談」なる雜誌を發刊して會員に配布す。

三、會員より會費として、年一圓乃至一圓二十錢を徴して諸費に充つる外別に資金を有せず。

四、福岡市濱ヶ町黒田別邸内

□

天龍峽保勝會

一、天龍峽の風致を永遠に保存せんが爲め、同志の賛同を求め會員とす。會員は特別會員普通會員とし別に賛助員を置く。

二、(イ)探勝道路を改修すること。

(ロ)樹木を増植すること。

(ハ)必要なる土地を購求すること。

(ニ)阪谷朗虛翁記念碑を建設すること。

(ホ)探勝者の便益を計ること。

三、資金は會員の任意額の出資に俟つものにして、成業後經常費壹百五拾圓なり。

四、長野縣下伊那郡下川路村。

□

長崎古蹟保存會

一、本會は明治四十五年四月の創立にして、其目的は我郷土名勝

舊蹟の保存發揚を講じ、兼て郷黨風教の裨益を圖るに在り。而して本會の目的を賛成する者を以て會員と爲す。即ち名譽會員、特別會員、正會員、賛助會員を以て之を組織す。

二、本會に於て施設すべき事業は左の如くなるが、内實行したるものは(イ)及(ホ)中郷土先哲祭祀の二者なりとす。

(イ)長崎及其附近に於ける名勝舊蹟墓地建物等を調査保存し併せて社會に紹介すること。

(ロ)郷土に關する古器物名什を蒐集保存し併せて社會に紹介すること。

(ハ)新に名勝を設定する爲め植樹其他の設備をなし又は古樹木を保存すること。

(ニ)郷土先哲の事蹟を調査し併せて社會に紹介すること。

(ホ)郷土先哲の祠堂記念碑又は銅像の設立及祭祀を行ふ。

(ヘ)郷土史料に關する文書を蒐集保存し併せて編纂出版すること。

(ト)長崎史を編纂出版し古法帖を發行すること。

(チ)雜誌を發行すること。

(リ)圖書館及博物館を設置すること。

(ヌ)講演會を開設すること。

(ル)前各項の外本會の目的を達する爲必要な事項。

三、資金は會員の贖金及寄附金を以て之に充つ而して會員の贖金は其種類に依り、出資額を異にせり。

一、霞間ヶ谷は往昔より櫻樹に富み、花期に於ては文人墨客の杖を曳き、或は公衆の來遊を試むる者頗る多く、夏期に於ては避暑勞々浴瀑する者少からざるを以て、此勝地を保持するを目的とし本會を組織せるものとなす。而して其會員を三種に分つ。

(イ)名譽會員 五ヶ年間に金拾圓を醸出せる者。

(ロ)特別會員 同金五圓を醸出せる者。

(ハ)普通會員 同金壹圓五拾錢を醸出せる者。

二、(イ)櫻樹の増植保護並に建築物の維持。

(ロ)各種の樹苗を増植し風致を添ゆること。

(ハ)旅客に便宜を與ふること。

三、露店及土地使用料、雜草賣拂代、會員醸金其他特志者の寄附金を以て資金に充當す。大正五年度收支金額は金壹百圓なり

四、岐阜縣揖斐郡霞間ヶ谷。

□

長篠古戰場顯彰會

一、長篠戰役に於て忠勇義烈其主に盡したる將士の遺風を顯彰し以て後進を誘掖し、併て古戰場遺跡を保存するを目的とし會員組織とす。

二、祭靈、事蹟蒐集、遺跡保存講演會、戰史の編輯等を主なる事業とす。

三、資金は會員の醸出金及寄附金を以て之に當て、毎年收入したる金額により事業を經營せるにより別に豫算を定めざるも、第一期豫算は金七百三十六圓八十錢也。

四、愛知縣南設樂郡長篠村。

□

兼六公園保勝會

一、(イ)本會は兼六公園の保存方法を攻究し、其意見を縣に開申するものとす。

(ロ)本會は會長一名顧問評議員審查員幹事及書記若干名を置き、會長は石川縣知事之に當り、其他は會長之を囑託す。

(ハ)役員は總て名譽職とす。

二、前項目的の遂行。

三、資金出資方法に關しては、未だ具體的に決定したるものなし

四、事務所は石川縣廳に置く。

□

筑紫史談會

一、徳川幕府時代及維新前後に於ける筑前の史實を調査し、並に筑前地方を中心とせる筑紫方面の史實史蹟を調査するを目的とし、同好の士を趣合して會を組織す。

二、毎月(又は隔月)一回第二日曜日に例會を開き(別に臨時講



名所舊蹟の保護機關 (四)

我が國に於ける

名所舊蹟の保護機關

養老公園保勝會

- 一、目的と組織
- 二、事業
- 三、資金及其出資の方法
- 四、會の所在地

岐阜保勝會

- 一、岐阜市内の名勝舊蹟を保存表彰する上に於て必要なる施設を爲すを以て目的とし、會員組織にして會頭一名幹事八名及評議員三十名を置く。
- 二、前項目的の實行と共に長良川鵜飼業者に對し年々六百圓を補助し來れり。
- 三、資金は會員の醵金、寄附金及市費の補助を以てす。
- 四、岐阜縣岐阜市

一、養老公園の發展を圖るを以て目的とし、毎年會費として金二圓を醵出する者を會員とし、會長一名理事二名評議員五名を置き、會長は養老郡長之れに任じ、理事及評議員は會長之れを指名す。

總會は毎年一回春季に於て開く。

二、土産物講習會、園内裝飾、貴賓接待等を主なる事業となす。

三、本會の經費は財産より生ずる收入、會費寄附金及郡費補助金を以てす。

四、本會は事務所を養老郡役所内に置く。

霞間ヶ谷保勝會

瀬戸内海、長良川等に相當の設備すること望ましく、
 其他各地方特殊の事情に應じ、遊覽客を樂ましむる
 設備を爲すこと肝要なるべく候。殊に各地ホテル公
 園等にて時々洋樂の演奏を爲すこと外人客に取りて
 は缺く可らざる必要事項と被存候。

露客誘致の廣告に就て

露客誘致の廣告は現在ツーリストビュロー發行
 の引札を廣くロシアの各都市（殊にクリミヤ高加索
 等遊覽客の集合する地方）へ頒布すること、例へば
 市役所ベデカ記載の著名のホテル等へ依頼狀を付し
 て潤澤に送付し、又萬國寢臺會社の代理店、繪入雜
 誌等へ相當の廣告を出すこと望ましく候。

右は單に本邦を主とする遊覽客の爲のみならず、
 本邦經由米國行、支那南洋行の旅客の爲にも便宜の
 Manch-Route を附し置くこと宜しからむ。之が爲に
 は本邦より各地への船舶航路、距離所要日數、賃金
 を記入せらるゝ事必要と存候。

其他各都市に於ける外國人向商店の名をも記入せ
 ば一層便利なるべく序に金錢兩換店の店名も記入相
 成ること有益なるべく候。

要するに外客誘致は單に旅館業運輸業者のみの問
 題に止らず廣く日本の社會各方面に著大の利益を齎
 すべきことを充分に了解し各方面の人士が協力して
 一層熱心に其方策を講ぜらるゝこと切望に不堪候。

過去十ヶ年間に於ける渡來露客數

（大藏省の調
 査に由る）

年次	露客數	漫遊客總數 <small>（支那人を除く）</small>
明治四十一年	一三三二	一二四八四
明治四十二年	一四四四	一一〇三二
明治四十三年	一六六三	一一五五三
明治四十四年	二八二一	一一四六五
大正元年	二二二〇	一一四六二
大正二年	二七五五	一四一〇〇
大正三年	三〇七五	一一九八四
大正四年	二九一七	九五三三
大正五年	四八〇三	一三七四二
大正六年 <small>（自一月至六月）</small>	三六七三	八六七一



露客誘致施設に就て

在露國大使館
參事官

丸 毛 直 利

旅館とホテル

露客誘致待遇に關する必要の施設竝に事柄に就てはホテル及旅館の準備第一と存候。現在日本のホテルは其數に於ても設備に於ても極めて不充分なる事は御承知の通に有之候へ共、出來得る限り簡易且廉價なるホテル及外人向の日本式旅館を松島、瀬戸内海、湘南、函根、富士裏、輕井澤等に設け、比較的長期滞在の客を呼ぶこと必要と存じ候。

右ホテルは成可く簡易清潔にして質素なるを可とし、尙音樂、庭球、其他の娛樂をも爲し得る事望ま

しく候。現在の日本旅館に幾分の改善を施し外人向旅館に充當するも妙案と存候。

露西亞人の待遇に就て

露西亞人向待遇に就て特に注意すべき事項としては無之様被存候。此點は一般西歐人に對すると同一にて可なるべく、只戦後は露國人漫遊客一層増加すべきに鑑み、此際、海岸又は山地にロシア人向きサナトリウム(療養院)又は溫泉療養所を設置すること一層適切なるべく候。

狩獵、漁獵、ヨツチング等に關しても富士山麓、

作法が眞の勇氣を示さぬが如く禮儀作法は卑屈退嬰とは大に異ふ。淡泊を好むと稱して禮儀などの細事に心を置かぬといふ人もあるが、併し淡泊と無作法とは同一でない、共同生活の一人として禮儀作法を守らなければならぬ。禮容が整ふと品性も自ら美しくなる。スマイルス曰く『禮容は美貌よりも更に高き快感を與ふ。禮容は美術中の最上美術である』と

ウワット氏曰く『人の品格の高尙溫雅なるは衣服の美にあらずして起居動作の正しく整ひたるにあり』と。

英國は禮儀作法の正しきを以つて世界第一と稱されてゐる。文明の進歩と共に國民の禮儀作法も美化されねばならぬ。眞の文明の精華は其國民が日進の智識に富むと共に、一方には道德思想高く、風俗敦厚にして禮儀作法の能く行届きたるにあると思ふ。此點より考察して我が國が却つて逆行するが如き無作法の振舞多きを見て遺憾に堪へない。余は斯かる

方面からしても國民の品性を向上せしめたいのである。

日本旅行には消毒劑が必要である

永い間の日本漫遊中、どうしても馴れ染む事の出来ぬものがひとつあつた。それは到る處、都市に於ても地方に於ても一樣に宿屋の廊下の端から漂ひ湧いて來る一種の臭氣であつた、これは日本に於ける下水組織の不完全から起るのであらうが、假令旅館に上下の別があるにせよ、この惡臭を持つ點に於ては殆ど凡て一致してゐる。若し根氣強いアメリカ商人があり、消毒劑を携へて日本へ渡るならば巨利を博する事請合である。乍然、それ迄には恐らく日本一般に、少くとも智識階級の人々の間にこの惡臭驅除の運動が起され、なんとか仕末つけられる事であらう(ペーカー)

して徐々と進まれた。私は此禮儀ある有様を見て大に感心した。かういふ良士を持つ大將ならば自分も仕へて見たいと考へ、直に降参を諾したので御座る』と答へたといふ。禮儀の正しいことが斯くまで人を動かす力あるかと思へば益々その忽すべからざることが分る。

伊藤仁齋は一代の大儒であつた。一夜盜賊が窃に入らうと狙つてゐたが、仁齋は夜遅くまで起き端然として讀書し、入る機會がなかつた。夜三更、戸の隙より家中を覗くと仁齋は讀書を止めて夫人を呼び夜食を喰へたいといふ。夫人は命に應じて膳を運んで来る、仁齋箸を手にして食事する有様が如何にも謹嚴を極めて胃することが出来ぬ。夫人も亦端然として貴人に對する態度で給仕してゐた。這の盜賊も非常に感動し、如何なれば斯る偉人の家に盗みに入らうと考へたであらうと自ら不思議に思ひ、乃ち仁齋の前に出てこれまでの惡心を白狀し、今後は必ず

本心に立ち歸るから先生の手許に召使つて戴きたいと懇願した。仁齋も其志を憫み之を許して教育したるに、後果して立派な儒者となつたといふ。これは仁齋の人格の力によつたのであるが、人格の力が禮儀作法に現はれ、之を覗いた盜賊を感化したのである。

禮容整へば品性も美し

外人に接する場合には禮儀作法は最も大切である。ボーツマウスの日露媾和談判の際、小村大使は社交上の禮儀作法に無頓着であつた爲に米人の同情心を大に減殺し、露國のウキツテ伯は之に反し社交上の禮儀作法を呑み込み巧に活動したので、外交上に成功したとさへ云はれてゐる。禮儀作法は一の形式に過ぎぬかの如く思ふものもあるが、其發露する場合によりては、或は國際問題にも關係する位の重大の力あることを忘れてはならぬ。

無作法は野蠻を意味し禮儀作法は文明を示す。無

ある。されば貝原益軒は『禮は心に慎みありて人を敬ふを本とし、萬事を行ふに則^{のり}に従ひて正しく理あるを云ふ』と言つてゐる。即ち外威儀を正し内自ら敬を生ずれば禮である。禮は自己に於ては謹慎、他人に對して愛敬を意味するものである。又曰く『人の禮法あるは水の堤防あるが如し、水に堤防あれば汎濫の害なく、人に禮法あれば惡事生ぜず』と。謹慎と愛敬とあれば人に接して親しく、事に當つて過つことがない。スマイルスは更に具體的に之を説いて曰く『禮容は品性を表現する主要なる外部裝飾の一である。作法は或程度に於て其の人の品性を表白す』と。禮儀作法は人格品性の發露である故、禮儀作法によりて其人を知ることが少くない。品性高潔なる人は無作法を行はず、所謂成金の平然として無作法を演ずる者の多きは蓋し之による。

禮儀作法が人を動かした實例

往時は敵味方の間にも禮節を重んじ、之によりて

進退去就を決したことが少くない。昔織田信長が紀州の雜賀孫一郎兄弟を攻めやうとした時、攻伐して徒らに兵を死傷するを惜み、先づ穩かに投降を勧めんと欲し、部下を勸降使として敵陣へ派遣した。然るに使は容易に歸らぬので、更に第二の使者として稻葉貞通を遣して之を説かしめた。暫くして稻葉は歸り來り、而も敵將雜賀も亦同行して明かに降參の意を述べた。信長は敵將に向ひ『最初に遣はした使者は未だ歸らぬが、貴方へは着かなかつたか』と尋ねたるに、雜賀は『彼の使は來たけれども、其態度が傲慢無禮であつた爲に城兵彼を圍んで塵殺した』『然らば何故に後の稻葉を殺さなかつた』『そこは武士の相違で致方がござらぬ。稻葉氏は先の使と打つて變つた懇懃振り、例へば五六町先方から案内を乞ひ信長の使者だから宜しく御頼み申すと言ひ、而も從卒僅に十人許り、城門の下で馬を降りて部下を残し置き、只若黨二人、草履取り一人を召連れ威儀を正

ものゝみを澤山慾張り、或は皿に山盛りに盛り上げて取る人がある。二人前と云ひたいが實は三人前位を取るのである。此等も實に無作法である。況して他人を推し退けて一刻も早く一物も多く食物を取らんとし、而もそれがシルクハットを冠り堂々たる威儀を繕へるものゝ振舞たるに至つては、只其無作法に驚くの外ない。園遊會を以て食事に招かれた如く心得大醉する者なども無作法の一である。或は又旅館にて夜遅く迄大聲で放談し、以て他の客の安眠を妨害するのは無作法である。

汽車中の無作法に至つては多くの人の常に目撃する所であらう。三等客ならまだしも二等乃至一等の汽車中で無作法の振舞を見ることが少くない。車内で裸體になつて着物を着更へ、或は乗客の婦人の顔を見て哄笑し、或は馬鹿話を爲して巫山戯合ひ、甚だしきに至つては酒宴を張つて俗謡を唄ふ者すらある。余は彼等が汽車を何と心得てゐるかを怪まざるを得

ない。近時暴に富を得た者の中には一層斯る無作法を演ずるものが殖えた。彼等が富を得たるに拘はらず却つて成金として輕視せられるのも、要は紳士としての作法を解せぬ爲に自ら招くものである。

禮儀作法の根本觀念

禮儀作法は其の國の風俗習慣に依つて異ふ點もある、外國の作法なるが故に必らず一律一體に倣はねばならぬ必要もないが、只常識の判斷によりて他人に迷惑をかけ或は不快の念を起させる無作法の行爲は慎まねばならぬ。我國は古來禮儀作法を説くこと八釜しく、殊に武士は最も之を重んじ、従つて東洋の君子國として自ら他と異なるものもあつたが、今や君子國の名甚だ實と遠ざからんとするに至つた。

元來禮儀作法は精神的意義を有し、敬すべきを敬し、愛すべきを愛し、拜すべきを拜する精神に基き、之れが外面に現はれたる威儀坐作進退の規矩を言ふので、内に精神あり、外に作法として現はるゝので、



文明と逆行する無作法

實業之日本社長 増田義一

議會に現はれた無作法の醜態

衆議院は一國の選良を集め、國家の大切な法律、財政を議定する重要機關である。然るに之が議員たる者近年不穩の言辭行爲を以て他人の演説を妨害し、野次つたりする惡風が著しく増加し來り、殊に今回の第三十九議會に至りて殆ど其極に達したかと思はれた。其喧噪を極めた醜態は明に議場の神聖を汚し議員の體面を傷つけたものである。就中其惡罵の言葉は陋劣野卑、之を誌上に掲ぐるに忍びぬものが多い。或人は今の議員の言語は議員の俸夫等も舌を捲く程であると言つた、言稍々奇矯であるが或は適評であるかも知れぬ。苟くも一國の選良として國政

に參與する者は紳士でなければならぬ。然るにそれが俸夫馬丁と同じき陋劣なる言辭態度を弄するに至つては無作法も亦甚だしと云はねばならぬ。或は國政の討議に熱中し、感情昂奮し、覺えず野卑の言辭を弄する事情もあるであらうが、而も議會の神聖と權威を保つ上に於て此等の惡風は何としても矯正せねばならぬ。議場の神聖を保ち之を代表する議長の職權である。従つて議長の公平なる態度と職權により議員をしてその節度に服せしむるのも一の手段であり、或は又議員相互の約束により紳士として口にすべからざる言葉を議場で使用することを禁ずることも一の方法であらう。斯る言葉は速記録中より拔萃す

寶塔と共に澤山陳列されてある。然るに其名畫の下に日露戰役戦利品たる不格好な錆び果てた小銃其他の戦利品が置かれてある爲め折角の名畫も引立たず觀覽者の興趣を殺ぐ事甚しい。又鎌倉八幡宮境内の老梅の下に日露戰役記念たる巨砲が据付けられてあるが、アレなども確かに境内の風致を減殺してゐるものである。嘗て露國の觀光團が來朝した時、某陳列館を見物し、偶ま日露戰役記念品を陳列しある一室に至るや、何れも申合した如く頭痛と稱し早々にして立去つたといふ話もある。斯くの如きは彼等にと徒らに敵愾心を起さしむるもので國際的情誼よりするも恰もミリタリズムを標榜するが如くで甚だ穩かならぬ事であると思ふ。殊に最近露國人並支那人旅客の増加せる折柄一層本問題に對し注意を拂ふ事が肝要である。余の理想を謂へば公園遊覽地等の如き場所より是等戦利品を撤去し第二の國民を養成する學校内の一部に陳列するか或は特に神社の一部の如

き場所にもでも纏めて陳列する様にしたい。

* * * *

遊覽地に對する希望を述べれば決して以上に止らぬ。例へば遊覽地の入口にローマ字又は英文説明附大地圖の揭示を建てる事や、指道標や電車の行先揭示にローマ字を併記する事などは久しい間の余の持論であるが容易に出來そうで中々實行されない。遊覽地に對する余の註文を詮じ詰むれば要するに清潔で便利で親切で且正直であれといふ事であるが、如上述べたところは單に其一部、旅客待遇設備に就ての心附に過ぎぬのである。

避寒期も近づき各遊覽地に於ける旅客は再び増加する事でもあらうが經營者は須く其施設待遇に充分の注意を拂ひ、最善の努力を盡し、旅客をして今夏の如き不平批難を繰返さしむるが如き事なからんことを切に希望する。

の設備があり又湖上には遊覧船を浮かべ、大抵の所にはゴルフ、テニス、ベニスボール、クリケット等運動遊戯に關する設備があつて長期滞在客と雖毫も倦む事がない。我が國の遊覧地に於ても溫泉^{うんげん}六甲山箱根等に於ては近來ゴルフリンク、テニスコート等の設備も出來たやうであるが未だ一般には行届かぬ。

勿論是等の施設を完成せんには相當資金も要する事であるから遽かには出來ぬ相談かも知れぬが、土地柄に應じ資金に應じ先づ容易に出來得べきものから實行する事である。例へば雪の多い所ならばスキーやスケート具を備付け、湖畔ならば遊覧船モーターボートを浮かべ或は釣魚の便宜を計る様にしたら多少滞在客を悦ばしめ得る事でもあらうと思ふ。更に外人漫遊客の爲に我が國粹の一斑を味はしむるに足る設備、即ち擊劍柔道舞踊插花盆景指南所などを設くるか或は地方の青年會婦人會等で時々この種の會合を催して一般の觀覽を許すが如きも一方法であら

う。大規模の遊覧設備としては最近、山脇山梨縣知事に由て提唱せられつゝある富山麓週遊鐵道は吾は目下工事中なる箱根に於ける登山鐵道の如めや或人の双手を擧げて賛成する所で、我がツーリスト誌上に連載しつゝある瀬戸内海共同設營の如きも是非朝野の援助を仰で早晚實現さしたいと思つてゐる。

戦利品陳列に對する注意

我が國は日清日露の二大戰役を経、近くは青島戰に大勝を得た結果、戦利品豊富にして國內到る所に亘り少しく著名なる神社公園其他公開の場所に於て殆ど其陳列を見ざるなしといふ有様である。是れ我が先輩の武勇を顯彰し、國民に尙武的精神を涵養せしむる上に甚だ有益な事ではあるが、公園遊覧地等に於てはこれあるが爲めに屢々其の風致を害し感興を殺ぎ、殊に外人觀光客に不快を感ぜしむる事決して尠くない。例へば陸中尊寺の寶庫には古色掬す可き宋代の名畫がアノ有名な一字金輪佛や舍利

さへあれば容易に實行し得る事である。然し此處で

余の述ぶるのは主として遊覽客に對しての設備であるから多少其範圍は狹まるかも知れぬ。場所は特殊の建物を有せざる遊覽地に於ては學校の一隅乃至物産陳列所の一部或は俱樂部の一部を利用するも可。

而して縦覽せしむ可き書冊は一般娛樂的のものも必要であるが、主として其土地の地理歴史に關したものの、竝に寫眞帖繪葉書地圖等附近遊覽の參考となるものを網羅したい。出来るならば參考室を置き其土地の素封家に依頼し所藏美術品の出品を乞ふとか或は其土地特有の動植物鑛石類の標本、漁具農具等を陳列するとか溫泉地ならば其鑛泉の分拆表其他各種統計表を掲出し一見して其土地の狀況を知り得る様であれば甚だ興味あり且有益であらうと信ずる。出品物にはローマ字若しくは英語を以て簡單な説明を附し外人でも利用し得る様にする事。而して是等の施設も困難であるとすればせめて氣の利いた新聞雜

誌縦覽所の設備だけでも是非欲しいものである。

物産陳列所

物産陳列所といつても敢て各府縣の有する物産陳列館の如き堂々たる建物を望まぬ。其土地並附近の特産物を陳列して一般遊覽客の觀覽に供する丈の設備があれば充分である。これあれば客が散歩の序で見物し、一瞥して其土地の商況を知る事も出來、又容易に土産物の調達も出来る。一方から見れば又之に由て多少地方商業の改良發達を促す事が出來やうと思ふ。又此處に各商店の廣告を美術的に綜合して揭示し置く事なども有利な廣告法であらう。但しこの陳列所の出品物には必ず算用數字で正札を附け置く事。

遊覽並娛樂機關

遊覽地に於ける旅客の足止め策として遊覽的設備娛樂機關の必要なるは謂ふ迄もない事である。海外の遊覽地に於ては有名な山岳には登山鐵道架空索道

せられつゝあるを嬉しく思つた。

案内書の發行並に配布

遊覽客誘致上案内記の必要且有効な事は本誌に於ても屢々繰返し唱道してゐる次第であるが、猶未だ充分とは謂はれぬ。尤も長崎縣溫泉^{うんぜん}の如きは縣費を以て英文露天案内を發行し、別府箱根の如きも町やホテルで英文案内を發行して遠く海外に迄配布してゐるが、相當名ある遊覽地で未だ案内記を持たぬ所が澤山ある。案内記の發行といつても多額の費用を投ずる必要は毫もない。半紙一枚乃至二枚大の洋紙に表面に簡單なスケッチマップでも印刷し裏面に交通狀態遊覽個所旅館車馬料金其他を掲載して置けば事足ることである。溫泉ならば其泉質溫度効能入浴上の心得など記す可きは謂ふまでもない。而して是等は各旅館又は前述の案内所に供へ置き宿泊者に之を與ふる以外、各主要地の旅館或は停車場に配布して旅客誘致の具と爲さば一層効果ある事と信ずる。其

費用に關しては旅館組合の出資或は町村費を以て作製する事。乍然、遊覽地經營者は單に内地人のみでなくヨリ多く外客招致の設備計畫を爲さねばならぬ。殊に溫泉業者に於ては外人浴客の誘致策を講ずる事が刻下の急務である。従つて外國文案内記の發行最も必要であるが差當り東洋在住外人並に露天浴客誘致の爲め英語文案内記を發行し關係各方面に配布するなど最も時宜に適した遣り方であらう。若し出來得るならば箱根溫泉^{ふかの}別府有馬伊香保等少くも外人浴客を收容し得る設備を有する溫泉場が共同して相當出資の上、外國文溫泉案内乃至ポスター類を發行し、更に進んで海外の新聞雜誌へ浴客歡迎の聯合廣告を出す様な方法を取る迄に奮發して貰ひたい。

簡易圖書館の設置

簡易圖書館乃至巡回文庫の設置は遊覽客の爲めにもなれば又其町村の爲めにもなる。巡回文庫の如きは縣の圖書館から廻送して貰ふのであるから其場所

(へ) 戰利品陳列に對する注意

案内所を設くる事

各遊覽地に案内所を設くる事は先づ第一に必要である。歐米の各遊覽地には大低案内所があつて該遊覽地並附近の見物散歩に關するインフォメーションを與ふるは勿論、旅館貸家貸室の斡旋をなし、遊覽地の地圖や案内書などを無代で配付してゐる。我が國でも已に道後溫泉大原海水浴場其他二三のところでは溫泉事務所や旅館組合で夫々斡旋してゐるやうであるが、是非之は一般遊覽地にも普及したい。而して其組織は町村若くは旅館組合で經營する事にし一般外來旅客の爲めに上述の如き斡旋を計るの外、指道標の整理とか風致林や公園の保護其他一般遊覽に關する施設をなし猶地方の風紀刷新又は適當なる車馬料金の取締など爲さば一層効果ある事と信する。斯くあれば長期の滞在をなす場合など豫め案内所へ貸家貸間の周旋や僕婢の雇入方を依頼して

置く事も出來、又一夜泊りの客にしても此處で聞合はして行けば満員お斷りなどといふ不愉快を経験せずに済む事となる。又地方の風紀に關しては土地の人々に外來客を厚遇する親切心を涵養せしむる事に努めて貰ひたい。瑞西等の遊覽地に於ては其土地の住民一致して旅客の款待に心掛け、苟も旅客に不快惡感を引き起さしむるが如き言動を慎み、萬一不體裁な服裝をした場合などは成可く人目を避けて裏路を通るとか、或は日暮れてから街へ出るとかいふ迄に外來客の爲めに努めてゐる。是を今日直ちに我が國の遊覽地に移す事も問題であるが、兎に角遊覽地將來の繁榮を期する上からは遊覽地の住民に旅客をして靜かに家族的の平和團圓をエンジョイせしめ得る丈の好意的便宜を與ふる親切な心掛けがなければならぬ。殊に言語通せず慣習風俗を異にする外人旅客に對しては出來る丈の便宜と厚意を示して然る可しと思ふ。近頃伊香保の如きこの意味に於て著しく改善

にあらざれば到底其客室も得難き有様であつた。單に是は我が内地ばかりではなく滿洲に於ても青島に於ても同様であつた。外人避暑客も亦日光箱根鎌倉輕井澤溫泉等に避暑せる以外北海道に或は山陰北陸に涼を趁ふて赴けるもの不尠、我が國に於ける主要遊覽地に就き調査せる所に由れば其夏期滞在外人數は昨年比し今年は約三割の増加であつた。

我が國民間に旅行趣味の普及され來つた事、實に斯くの如くであるが、一方是等旅客を歡迎收容すべき遊覽地は現在果して之に對應する丈の進歩發達をなしたであらうか、はた又設備施設を有するであらうか。この際各遊覽地が其位置地勢に應じ夫々其特徴を發露し、旅客に満足を與ふるの施設を講ずる事、其當然の義務であつて且又將來旅客誘致の上から經營者の最も勘考す可き事柄であると信ずる。余は今夏に於て殊に痛切にそれを感じた。

尤も今夏の如き旅行者が例年に比し著しく増加し

又一部所謂成金連が遊覽地に於て豪奢を試みた結果もあつたらうが、旅行先の設備待遇等に關する旅客側からの不平批難が大分盛んであつた。それが爲め折角計畫した旅行を見合したといふ向もあつたやうに聞えて居るが、斯る事は遊覽地の爲めにも又旅客の爲めにも甚だ遺憾に堪えぬ事であるといはねばならぬ。

そこで余は一般遊覽地に對し、旅客歡迎待遇の立場から、個人經營に係るホテル旅館の改善等に關する問題は姑く置き、差當り容易に實行し得可しと思はるゝ左の施設の實行を提案したい。

(イ) 半公半私の案内所又は適當旅客斡旋機關を設くる事

(ロ) 簡單にして且實用向の案内記を作る事

(ハ) 簡易圖書館を設くる事

(ニ) 物産陳列所を設くる事

(ホ) 運動娛樂に關する施設を爲すこと

遊覽地に對する提案

幹 事 生 野 團 六

最近、内外人旅客が著しく増加した。鐵道院の旅客收入に就て見るも或は汽船會社の夫に由て判斷するも何れも非常なる増收を示してゐる。試みに鐵道院の旅客收入に就て之を調査すれば本年度、上半期に於ける旅客收入は約四千二百餘萬圓で、昨大正五年度の同期に比し約千萬圓の増加、又之を更に十年前即ち明治四十一年度の夫と比較すれば殆ど年收入（四千三百餘萬圓）と等しき迄になつてゐる。

斯く旅客増加の原因は勿論交通機關の發達、商工業の隆盛、國民經濟の好況其他種々なる理由に基く事でもあらうが、近來我が國民間に健全なる旅行趣

味が著しく普及され來たつた事も其主なる理由の一として擧げねばならぬ。殊に今年の夏の如き登山熱旺盛を極め、富士、日本アルプス、木曾御嶽等の登攀者激増し、之が爲め中央線の各列車は登山期中殆ど連日白衣の登山者を以て滿たされてあつた。而して如上の旅客を吞吐する新宿飯田町兩驛に於ける七八月中乗客は九十二萬五千餘名にも達し、昨年同期に比し實に十六萬八千名の増加であつた。

従つて是等旅客を吸收する地方遊覽地溫泉等に於てもこの夏は未曾有の好景氣を示し、相當信用ある旅館の如き悉く滿員にして一、二週間前豫約し置く

トスリーツ



てち立に野ゝる雨時

號八十二第

JAPAN TOURIST BUREAU

組 織 事 業

- 日本郵船、東洋汽船、大阪商船、鐵道院、南滿洲鐵道、山東鐵道、臺灣鐵道、其他ノ主要ナル汽船、鐵道、商店、銀行、「ホテル」劇場等ノ會員ヲ以テス
- 内地、朝鮮、滿洲、臺灣青島各遊覽地ニ關スル英佛露文案內四十餘種發行
- 外人漫遊客ニ對シ鐵道乘車船券並瀨戶内海各港行乘船券依託發賣
- 鐵道院編纂英文東亞交通案内依託販賣



ジヤパンツーリストビュロー

的 目

- 交通業者「ホテル」外人關係商店等漫遊外人ニ直接關係アル當業者ノ業務上ニ於ケル改良ヲ圖リ且ツ相互營業上ノ連絡ヲ増進スルコト
- 外國ニ我邦ノ風景事物ヲ紹介シ且ツ外人ニ對シテ旅行上必要ナル各種ノ報道ヲ與フルノ便ヲ開クコト
- 我邦ニ於ケル漫遊外人旅行上ノ便宜ヲ増進シ且ツ關係業者ノ弊風ヲ矯正スルコト
- 以上各項ノ外漫遊外客誘致待遇ノ目的ヲ達スル爲メ必要ナル各種ノ施設ヲ爲スコト

ツリースト隔月一回發行

瀬戸内海の爲めに	藝備日々新聞記者	前田三遊	四〇
南米航路の現狀	大阪商船遠洋課長	村田省藏	四六

雜錄	口會	繪報	黒谷橋(山中)	和倉溫泉	諏訪湖	五三
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日本の自動車附自動車旅行日程

日本風俗(風景と風俗寫眞)

豆相溫泉めぐり

ツーリストカレンダー

シエー、デー、ビー、ノート

ツーリスト

第二十八號 (大正六年十一月一日發行)

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日本國際觀光局

東京車站內

本局原係明治四十五年（即民國元年）日本鐵道院南滿洲鐵道山東鐵道臺灣鐵道日本郵船東洋汽船大阪商船等各公司以及其他主要鐵路輪船公司並有關係外客之商舖銀行飯店戲館等共同協議而舉辦者專以供觀光外客各種旅行之便利廣爲招徠籍資彼此之親睦爲宗旨茲將本局辦理事宜大凡開列於下

（一）寄信介紹代請各處參觀許可

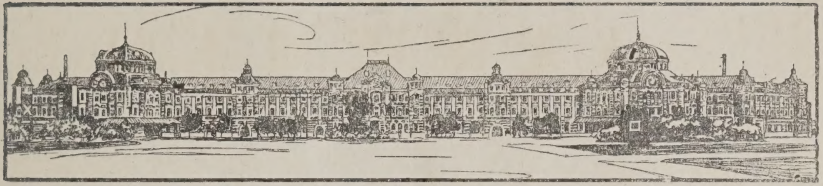
（二）代謀旅行方法以及估算旅費

（三）發行英法華俄各國文之日本內地臺灣朝鮮滿洲等處遊覽指南及地圖等件（如有需用者本局不取資費送以呈覽）

（四）發售日華周遊券以及其他各種遊覽勝地船車票而其價值較之尋常最爲低減有效期限亦爲稍長惠顧諸位倘有關係旅行之事願知詳細請光臨本局或各處分局並詢問處（案內所）面商一切或函致詢問亦可本局即當詳細回覆決不致悞而一概不取其費

JAPAN TOURIST BUREAU

東京停車場



× ビ ュー ロー 本 部

口 東 京 案 内 所

ジヤパン・スリート・ビュロー

(明治四十五年三月立創)

本部 東京驛内(電話本局六〇七)

支 部

朝鮮 滿鐵京城管理局内

大連 大連南滿洲鐵道會社内

臺北 臺北鐵道ホテル内

青島 青島民政省鐵道部内

案 内 所

東京 東京驛内(電話本局一六八七)

横濱 横濱市山下町(電話三四九〇)

神戸 神戸市海岸通(電話三宮六三二)

下關 下關市山陽ホテル内(電話八三三五)

長崎 長崎市大浦(電話八九五)

京城 京城朝鮮ホテル内

釜山 釜山棧橋

旅順 旅順停車場内

奉天 奉天ヤマトホテル内

長春 長春停車場内

大連 南滿洲鐵道會社内

大連 ヤマトホテル内

青島 青島驛内

濟南 濟南驛内

内地囑託案内所

東京 新橋 上野 函館 日光 横濱

名古屋 敦賀 京都 大阪 三ノ宮 門司

長崎 各驛内

海外代理店所在地

東洋方面 浦鹽斯德 上海 香港

マニラ シンガポール ボンベイ

カルカッタ コロンボ ペナン

歐洲方面 ポートサイド マルセイユ

巴里 ハーブル 倫敦 リバプール

マンチエスター グラスゴー ミヅル

スボロウ アントワープ ロッテル

ダム

米國方面 紐育 シアトル タコマ

桑港 ロスアンゼルス ホノル、

瀋州方面 シドニー メルボルン



トスリートツ

號 八 十 二 第



JAPAN TOURIST BUREAU

